

# The Classical Journal

PUBLISHED BY THE CLASSICAL ASSOCIATION OF THE MIDDLE WEST AND SOUTH  
WITH THE CO-OPERATION OF THE CLASSICAL ASSOCIATION OF NEW ENGLAND  
AND THE CLASSICAL ASSOCIATION OF THE PACIFIC STATES

Volume XVII

MARCH 1922

Number 6

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# THE CLASSICAL JOURNAL

Published by the Classical Association of the Middle West and South, with the cooperation of the  
Classical Association of New England and the Classical Association of the Pacific States

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Reprints, if ordered in advance of publication, will be supplied at cost.

# THE CLASSICAL JOURNAL

VOLUME XVII

MARCH, 1922

NUMBER 6

## Editorial

### PROGRAM OF THE EIGHTEENTH ANNUAL MEETING OF THE CLASSICAL ASSOCIATION OF THE MIDDLE WEST AND SOUTH

Every member of the Classical Association of the Middle West and South is cordially invited to attend the annual meeting of the Association at the University of Wisconsin, in Madison, April 13-15. The general sessions are also freely open to all other persons who are interested in the cause of the classics. Attendance upon the annual meeting is always an inspiring experience. Not only are valuable papers presented, but the opportunities of forming or renewing friendships with other classical teachers are deeply to be treasured. Every member of the Association who can possibly attend should do so.

Some details are yet to be arranged and copies of the revised program will be mailed to all members during the month of March. A tentative order of exercises and important information follow:

#### PROGRAM

THURSDAY, 9:30 A. M., 277 BASCOM HALL

Meeting of the Executive Committee

THURSDAY, 2:00 P. M., 165 BASCOM HALL

MARY LEAL HARKNESS BLACK, Panora, Iowa, *Presiding*

1. WILLIAM F. PALMER, West High School, Cleveland, Ohio: "On Translating Vergil."
  2. JOHN O. LOFBERG, University of Texas: "Athenian Traits in American Politics."
  3. BERTHOLD L. ULLMAN, University of Iowa: "Our Latin-English Language."
  4. H. OSBORNE RYDER, Hamline University: "Geometrical Devices in the Teaching of Latin."
  5. LOUIS E. LORD, Oberlin College: "How to End a Story."
  6. EVA S. HARMON, Chicago, Illinois: "Latin Vocabulary Games."
- Announcement of committees appointed by the President.  
Statement of motions to be considered at the business session.

THURSDAY, 8:00 P. M., 165 BASCOM HALL

DANIEL W. LOTHMAN, East High School, Cleveland, Ohio, *Presiding*

Address of Welcome by President Edward A. Birge, University of Wisconsin.

7. CHARLES H. WELLER, University of Iowa: "From Nestor to Gamaliel."

8. HOWARD L. SMITH, Professor of Law, University of Wisconsin: "A Layman's View of the Classics."

Reception at the home of President Birge and Miss Birge, 772 Langdon St.

FRIDAY, 9:00 A. M., 165 BASCOM HALL

CHARLES E. LITTLE, George Peabody College, *Presiding*

9. GERTRUDE SMITH, University of Chicago: "Greek Lawgivers."

10. EUGENE S. MCCARTNEY, Northwestern University: "Ancient Wit and Humor."

11. LEIGH ALEXANDER, Oberlin College: "Sandes and Attes."

12. IRENE A. MCLEAN, Arsenal Technical High School, Indianapolis, Indiana: "Latin Contests for Contestants."

13. HELEN L. MILLION, Hardin College: "An Old Roman Cook Book."

14. MASON D. GRAY, East High School, Rochester, New York: "Résumé of the Plans and Progress of the Classical Investigation."

FRIDAY, 2:00 P. M., 260 BASCOM HALL

ALFRED W. MILDEN, University of Mississippi, *Presiding*

15. LETA WILSON, High School, Madison, Wisconsin: "English in the Grades as a Preparation for Latin."

16. FRANCES E. SABIN, University of Wisconsin: "A Laboratory for the Training of Latin Teachers and for Serving the Interests of Latin in the State" (Accompanied by an extensive exhibit of materials).

FRIDAY, 7:00 P. M., LATHROP HALL

Dinner given by local members of the Association.

After the dinner a reception for women by the women of the local committee; a smoker for men at the University Club.

SATURDAY, 9:00 A. M., 165 BASCOM HALL

CHARLES H. WELLER, University of Iowa, *Presiding*

Business Session:

Reports of officers and committees; unfinished business; new business; election of officers.

17. LINDLEY R. DEAN, Denison University: "The American School of Classical Studies at Athens" (Illustrated).

18. GRACE F. GOODRICH, Ripon College: "The American School of Classical Studies at Rome" (Illustrated).

19. JOHN A. SCOTT, Northwestern University: "Schliemann and his Work as Viewed at the Centennial of his Birth."

SATURDAY, 12:15 P. M., University Club

Informal luncheon of members of the Association.

Conference of Vice-Presidents for the States with the President-Elect.

#### LOCAL COMMITTEE

A. G. LAIRD, *Chairman*  
M. S. SLAUGHTER  
G. C. FISKE  
KATHARINE ALLEN  
FRANCES SABIN  
LOUISA WALKER  
J. H. WILSON

ANNA BIRGE  
LETA WILSON  
FLORENCE DODGE  
JOHN LOGAN  
SARAH JENNINGS  
RUTH B. KING  
A. F. GRUNDLER

#### INFORMATION

*Accommodations:* For men the Beta Theta Pi and Delta Tau Delta fraternity houses will be available at \$3.00 a day, including meals. The rooms are partly double, partly single. As the members of the Association will have the houses entirely to themselves, it is believed that they will find these quarters more enjoyable than a hotel. Women will be assigned to Barnard Hall; rooms, without meals, \$1.50 a night. Meals can be had at the University Club, at the cafeteria in Lathrop Hall, or in local cafeterias near by. Members desiring to be assigned quarters are urged to apply to the local chairman as early as possible.

Those who prefer a hotel should make their own reservations and are advised to do so well in advance. On Capitol Square are the Park (single rooms \$2.00, with bath \$3.00-\$3.50; double rooms \$3.50, with bath \$4.50 up) and the Belmont (single rooms \$1.50-\$2.00, with bath \$2.50; double rooms \$2.50-\$3.50, with bath \$4.00).

*Transportation:* On arrival by the Northwestern guests should take Wingra Park cars to Capitol Square (for hotels), to Lake Street (for fraternity houses), or to Park Street (for Barnard Hall). Those arriving at West Madison depots of the St. Paul or Illinois Central change to Wingra Park cars at Capitol Square.

*Registration:* Members are requested to register as early as possible at Bascom Hall (ground floor, south entrance).

*Meetings* will be held in Room 165, Bascom Hall (ground floor, south end). The exhibit of Latin Laboratory material will be in Room 260, Bascom Hall (second floor, south-east corner). In Room 263 there will be on exhibit some Egyptian papyri.

*Mail* may be addressed care of A. G. Laird, Bascom Hall.

*Entertainment:* At the close of the program Thursday evening a reception will be given to the members of the Association by President Birge and Miss Birge at their home, 772 Langdon Street. At seven on Friday evening a dinner will be given by the local members in Lathrop Hall. Following the dinner there will be a reception for the women, given by the women of the local committee; for the men there will be a smoker at the University Club. Those wishing to attend the dinner on Friday evening are requested to inform the local chairman before April 8th.

PROGRAM OF THE SEVENTEENTH ANNUAL MEETING OF THE  
CLASSICAL ASSOCIATION OF NEW ENGLAND, TO BE HELD  
AT WELLESLEY COLLEGE, WELLESLEY, MASSACHUSETTS,  
MARCH 31 AND APRIL 1, 1922

FRIDAY, MARCH 31, 10:00 A.M.

1. Welcome, by President Ellen F. Pendleton, Wellesley College, with Response, by Dr. D. O. S. Lowell, President of the Association.
2. "Trips from Rome" (illustrated), M. N. Wetmore, Williams College.
3. "Lexitheria," Mr. Ernest A. Coffin, Hartford High School.
4. "When Juno Regina Came to Rome," Mary L. Richardson, Smith College.
5. Reports and Business, including the election of officers.

FRIDAY, MARCH 31, 2:00 P.M.

6. "The Treatment of some Classic Myths and Historical Episodes in Italian Painting" (illustrated), Lester M. Prindle, University of Vermont.
7. "Nikolaos G. Polites, a Contemporary Greek Folklorist," Aristides E. Phoutrides, Harvard University.
8. "The Magic of Personality in Cicero's Letters," Mrs. Samuel V. Cole, Wheaton College.
9. "The Challenge to the Classics," Albert S. Cook, Yale University.
10. Round Table, for the discussion of any questions that may be proposed at the meeting.

FRIDAY, MARCH 31, 8:00 P.M.

11. "A Gift of Themistocles: Two Famous Reliefs in Rome and Boston" (illustrated), Mrs. Harriet Boyd Hawes, Wellesley College.
12. "New Light from Ancient Egypt" (illustrated), Francis W. Kelsey, University of Michigan.

SATURDAY, APRIL 1, 9:30 A.M.

13. "The Classics: a Luxury or a Necessity for the Student of English?," J. Edmund Barss, The Loomis Institute.
14. "Pompeian Wall Decoration" (illustrated), Francis W. Kelsey, University of Michigan.
15. "Standardized Tests in Latin," Miss Laura K. Pettingell, Beaver Country Day School.
16. "The Naval Victory over the Veneti," Frank L. Duley, Northfield Seminary.
17. "The National Classical Investigation," Walter V. McDuffee, Springfield Central High School.

SATURDAY, APRIL 1, 2:00 P.M.

18. "A Phaeacian Maid," Clarence W. Gleason, Roxbury Latin School.
19. "The Classical Teacher's Objective," Francis P. Donnelly, S. J., Boston College.
20. Unfinished Business.

## THE GREEK SPIRIT TODAY

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BY WILLIAM ELLERY LEONARD  
Professor of English  
University of Wisconsin

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There never has been a moment when the decline of Greek studies has seemed more reconcilable with the moods and the needs of men than it seems in fact today. What have those ancient seaports and those little islands to say to the great international traffickers on the seven oceans? What is a trireme beside a dreadnaught? What memory or music is left of the Homeric spear-men after the cannon that lately ploughed up Europe and the outskirts of Asia? What sorrows, suffered under those old skies by men and women of Athens or of Thebes, or figured of beings human or divine in the shadowy sagas on that austere and decorous stage, can have any meaning more to a world which has shrieked the pain of its wounds or wailed the pangs of its hunger in a score of languages then unborn? What can the social and political squabbles of miniature republics and kingdoms no bigger than a small county in Southern Wisconsin teach us today who welcome or shudder at the world-embracing society of states projected at Versailles or at the Kremlin, or who see huge armies of the workers combining in a dozen European or American cities to do battle with the combined lords of life, each richer than ever Greece fabled of Croesus, the king? And the philosophers—they knew so little! They knew the difference between the color of salt water down the wind-swept Aegean when the sun was under a cloud and when the sun shone on a placid midsummer morning; they knew the difference between an angry man and a happy man, little more. The very facts of natural science upon which to base thought were undiscovered; and the very facts of human history, in its politics, languages, literatures,—civilization itself in short,—upon which to base thought were, as we know them, as yet uncreated. And what profits it to know the genealogies of the Parnassian Gods, when all gods are gone? In this momentous age of realism, of consciousness of fact and of the challenge of fact, in

this age of giant forces of life at close and terrible grapple—this age conscious in the throes of finding itself and reconstructing itself as none other in history—what of Greece? The Hellenic world can remain merely a beautiful dream for a few white-bearded gentlemen with slippered feet on the fender, too weak-eyed to see the new, too feeble of arm to put hand to the new. Latin may still justify itself in a left-handed sleight by pointing to the English Dictionary or the botany books or the law courts; but the day of Greece is irrevocably gone both in school and out; for the white-bearded old fellows will speedily die off.

So we have heard. So we have said. But I wonder why in these times my own heart and soul, so on fire with the evil and the grandeur, with the terror and the hope of today, has so often turned back to this little clan of a long perished world precisely in these last two or three years—and turned back not as one who would escape the present tumult in a scholar's refuge of dreams, but as one who would master the very life that now is. I wonder if there is any meaning for my preoccupation with today—still to speak of myself, as a witness to ideas far more than myself—in the Greek memories of my boyhood. The first name I recall from my early reading, after Eric the Red and George Washington in a one-syllable History of the United States, is Socrates: I ran to my mother to tell her about this wonderful Socrates. My first school declamation was Byron's "Isles of Greece," that had come to my ears from my father's repetition of his old Greek professor's favorite poem; and "The Isles of Greece" was the title of my first attempt in a prize composition contest. "Resolved that Greece has contributed more to civilization than Rome" was the question of the one public debate that the High School youngster settled once for all in favor of the affirmative. And the values and processes of civilization, as meditated in manhood, owe both impetus and direction in quite definable ways to precisely these juvenile contacts. Indeed, when I look back upon the formative years, as every man by the time he is forty-five does sometimes look back, I note that the school-matter most vital to my later life was three-fold: the geography of the world and the history of my country studied in the grades; and the Graeco-Roman languages,

literatures, and history that in memory are practically synonymous with what I had of formal high school education. Up to sixteen, mathematics had been for me but learning to perform ingenious tricks, without value as training, and, as the tricks were shortly forgotten (like the rules of a card-game), hence also without value for practical life. The literature classes, with the children's sing-song and the teachers' rhapsodies, had induced such a loathing of poetry and particularly of well known poems that it was twenty years before I could re-read "Snowbound"—while "The Vision of Sir Launfal" I have not been able to re-read at all. Music, civics, and nature-study, except physical geography, were simply routine, like the daily forming in line for recess or dismissal, only that the latter held out the more generous prospects. Perhaps it was the quality of the instruction; perhaps it was that undefined thing we call natural bent, which as Kipling says every fool must follow; perhaps it was something more than either, something in the old books themselves that gave solidity to the instruction and impulse to a natural bent after all natural to so many boys; but the fact remains that through my school-texts of the ancient classics I first truly learned what study means, as a whole-minded zealous application to problems, and as an act of imaginative self-identification with matter of human thought and achievement. The Graeco-Roman world was my thoroughfare both to man thinking and man doing. It was my awakening to poetry, and it established for me, without of course any consciousness then of the process, the relation of literature to life. My first experience of life in books, of the poignancy and beauty of words, impelled as I was to look long and close if I was to see anything at all, was in the tale of the ruined Helvetian folk whose boundaries became still more narrow, and of that brave, defiant, and likewise ruined, barbarian Ariovistus; in Eclogue and Epic, shepherd, and warrior, and wanderer, and the queen on the flaming pyre; and in Xenophon, with the trial of Orontas and the cry of the home-wandering Ten Thousand, "The Sea, the Sea." How agreeably private reminiscences of the class-room might delay me from the public matter here in hand! And when a change in the family fortunes interrupted my schooling and I spent two lonely

years in an inland New England village, my one companion, outside the household and Xenophon and Homer (and Virgil and Cicero—not to be ungrateful to those two who were also lovers of Greece), was one of those white-bearded gentlemen with slippered feet.

He belongs, if any man does, to my story, this nonagenarian sage, sitting across the way from our parsonage on the elm-lined village street. Old friend and neighbor of Emerson and Alcott, a graduate of Bowdoin five years before Longfellow and Hawthorne, contributor to Emerson's *Dial*, expelled in the fifties from his parish in Salem for his anti-slavery views, there he sat, in summer on the little white porch, in winter before the grate fire in a low-ceilinged room back of the parlor, day in and day out with his Plato or his Homer in his lap,—closed only when some visitor, like the lad that then was, came to hear him tell his thought of this Plato and this Homer, his memories of the Battle of Waterloo, or his wise, far-seeing judgments on the America of the years that were headed toward the Spanish war and an imperial empire; or closed only, when the call came one memorable day to ascend the steepled hill beside the house to the old-fashioned pulpit aloft, where before a scholarly assembly from all parts of Massachusetts he spoke, like an Isaiah, of the spirit of man in a living commonwealth. And when a few weeks later he passed away, the lad took from the table in the deserted study the worn copy of Homer, a plain Teubner text of both epics bound and presented by his son on an old man's birthday of the venerable scholar. On the back fly-leaf was a memorandum in a fine, firm hand, neatly pencilled dates of a repeated event, which, I take it, was neither trivial nor mean; and, reading and counting up the entries, the lad found that Thomas Stone had re-read all of Homer twenty-five times since he was seventy-five years of age.

My mind skips the intervening decades to another nonagenarian, Alexander Kerr, who on the shores of our Lake Mendota of Madison completed but three years ago, in blindness, his limpid translation of that most modern of books, the Republic,—today both prophecy and menace,—begun a full generation after so

many of his old time colleagues had been laid under the grass. And Gilbert Murray, long since no more a young man, turns from beautiful translations of Euripides to well-meditated pamphlets on world politics. And, too, across the estranging Rhine, we have heard echoes of excellent words on today from Wilhelm-Mowitz, and from Hugo von Hofmannsthal; the one the greatest German critic of Greek letters; the other, a Viennese, since Goethe, the clearest-voiced poet of Greek story in German speech. I am reminded also that the most objective utterance on the war that has come direct to me through the transrhineish mails was a long letter in the local *Tageblatt* by the eighty year old professor of Greek at Heidelberg, that concluded with the shuddering exclamation: "der Kaiser war unser Verhaengnis." Again, I think of the dean of French letters, Anatole France, who so loved Sophocles and whose art owed so much to Hellas,—how he spoke out for his country during the great war, and how he has since spoken out for all countries; and I see the bent old man, lover of Sophocles, marching at the head of a procession of the populace in honor of Jaurés. The French artist suggests the Italian, and d'Annuncio too, versed in Greek, as flaming in his national as France in his social faith, borrowed from The Republic for his Constitution of Fiume. Still other names recur; but the reminder is certainly already enforced: whatever one's partizanship in the social and political issues that now crowd upon us, he must admit that eminent among the speakers and doers in the forum of contemporary life have been and still are the dedicated students of this Greek life, dead now over two thousand years.

I am sketching a vision, not formulating an argument: there are many wise men, fighting men, creative men in the world today with less even than Shakespeare's "less Greek,"—for some fountains of inspiration and thought are forever bursting forth from the rock-bottom of the human domain,—but let those who repudiate Greek studies as so alien to our times learn these great names of these men, so many of them old men. Greek seems to have been to them what mother earth was to Antaeus—replenishment for the present fight.

Working in quieter, more intangible, ways for the present hour is Fritz Kreisler with his violin, who carries a Greek play with him on his concert tours, and Charles Rann Kennedy, author and actor of social dramas, who is never happier, I think, than when reading aloud in the Greek the choruses of those tragedies he is just now staging for our eastern colleges. Then, there is 'a new minister in our town,' who, though he would shrink from seeing himself in such notable company is, perhaps, to me the most striking illustration of how a man that has made the Greek mind his special study may face, inside the limits in which it is given a man to work, the economic, social, and political order or disorder of the present like a prophet and an honest man.

Odd, now that I think of it, that my only personal friend on the Peace Commission at Versailles was a Professor of Greek History, and that an off-print from the *Searchlight* which came to hand from its author just as I had put pen to this paper, studies, under the title "If Solon should come to Washington," the lessons on free speech, on courts and judges, and on the nationalization of money and of land available for our respected federal legislators in the so ancient legislation of him who said: "I stand with a strong shield cast over both parties, so as not to allow an unjust triumph of either."

But this last paragraph tends to lead away from the vision. Much specific concrete wisdom for today is hidden away, forgotten or disregarded, in more than one old Greek thinker, no doubt; for even with the interlocking banks of the world, and the enormous extensions and ramifications of the competitive system, and the long-range gun for the spear, and the check for the coin, and wireless telegraphy, aeroplane, and rotary press, the social and economic urge and technique of life is still much the same, as so vividly came home to me when I read Albert Zimmern's remarkable study on the economic history of Greece. Our concern here, however, is not with concrete lessons from Greek life. For the moment I can not say what particular citations from Greek thought or practice may have been interspersed in the writings of the publicists named above—very few I believe.

It is the witness to the vitality of the Greek spirit that is our concern here.

Many have felt that spirit more organically than they have defined it, and many who have defined it doubtless never felt it at all. Thus the small talk of educated circles and a school-room tradition have combined to perpetuate some curious misconceptions, or, at least, misplacements of emphasis. The Greek spirit is not in its essence the spirit of joy, either the abounding physical joy of a satyr or the gracious spiritual joy of the nine Muses in a ring, though both may still dance for posterity on the decorated beltings of antique vases. Only as a contrast to a narrow and sour-faced Puritanism (itself as a historic interpretation of such men as Milton and Sir Harry Vane open to query) is there any place for the idea of joy as a characteristic note of a culture that recorded itself in such marble and such parchment that still challenge our wonder and our silence. Where, for instance, in all Greek poetry (counting out the old carouser Anacreon, if you will) is there a song of the gloriously happy life, from the parting of Hector and Andromache to Oedipus at Colonus, and from Oedipus to the Greek Anthology? Where, on the other hand, outside the *Psalms*, is the note of the brevity and mystery of human life more authentic and more poignant? The elemental metaphors we still use, indeed, are from these "joyous" Greeks:

"Men, we men, *are as leaves* that grow in the season of flowers,  
When, on a sudden, they burst, big in the rays of the sun;  
Like unto them we rejoice for a moment in youth as it flowers,  
Falling in autumn away, like unto leaves ev'ry one."

And after Mimnermus comes Empedocles with his, yes,

"*Like smoke* they are lifted up and flit away."

Once upon a time, indeed, when the brave new sect of Palestine began preaching the glad tidings and the Church Fathers began their sombre and embittered revaluation of antiquity, the Pagan Greek world was adjudged a world, not of joy, but of helpless despair. That, too, it never was. The Greek spirit took life earnestly, thoughtfully, and often enough sadly, but with heartiness and courage, with healthy-mindedness and curiosity. In

later times, men, fretted by the spiritual sterility of the petty world immediately around them in place and time, found emancipation in the abounding and magnanimous Greeks, and the joy of this emancipation, with unconscious gratitude, they transferred to their emancipators: so I think with Schiller, with Swinburne. But who is the joyful Greek, in prose or verse? Is it even the sunniest of them all, the still pensive, elegiac Theocritus? Is it Euripides, the Hellenic Ibsen? Is it Aristotle whose statue antedates Rodin's masterpiece "The Thinker" by so many teeming generations? Is it Epicurus, himself only less austere in his garden than Zeno in his porch? Is it Thucydides, chronicler of the plague and the downfall of Athens? Was the Rabelaisian Aristophanes, or the Voltairean Lucian, exactly a protagonist of sheer joy? And remember that the greatest humorist of Greece was himself the first incarnation of the moral law in Europe, destined to be a martyr, literally, for his humor no less than for his morals. Yet these are the men, who, with their supreme brothers in speech, left us the most accessible and reliable record of the Greek spirit; and, whatever our guess as to the joy of the common folk at festival or feast or harvest-home, by the Greek spirit we must mean mainly the spirit of these men, if we are to mean anything tangible at all. They were not devastated by the sense of sin, either in themselves (like the Psalmist), or in their people (like the Hebrew Prophet); but, of all mankind they probed first, even as they very nearly probed deepest, the abiding issues of life. The Greek spirit is not the spirit of joy.

✓ The Greek spirit is also not fundamentally what we idealize as "classical calm." This misconception, perhaps founded by Winckelmann, but apparently established first in the critical tradition by the mature Goethe, is historically justified chiefly as a reaction to the storm and stress of that undisciplined and more or less lawless, but salutary, Romanticism which the young author of Werther and Goetz had himself helped to let loose on a smug and astonished world. The misconception is also perpetuated, I think, by these motionless white marble statues in quiet museums and those broken white columns, still standing through time, in the valleys, by the marshes, or on the quiet hill-tops.

By the vases, too, so long emptied of their wine. But the calm that steals over us in silent places on contemplating, as with a blessed assurance, these witnesses to the beautiful surviving through such great years, is not a calm created by the dreams of the Greek artists, even as the still whiteness itself is due not to the Greek artists but to the winds and the Greek rains that washed their colors away. Some measure of truth there may be in the fact that all work in stone is by its nature relatively in repose, and that the Greeks so excelled in stone. But it is a fragmentary truth, to which Greek literature itself seems, when vitally experienced, to lend but scanty support. There is no violence, no lawlessness even in the relics of Heraclitus, for all his disdain of his townsmen the Ephesians, and for all his reiterations that everything good and bad, high and low, is in flux: to him, even him, there abided the "logos," as it abided, under one name or another, for every Greek. The logos: this is the Greek antithesis to violence; the antithesis is not "calm." And there is a pragmatic test, perhaps too obvious and homely ever to have been seriously thought of; but certainly one test of calm (or serenity) in a poet or proseman should be the power to beget calm (or serenity). For one, I will say no Greek writer begets calm in me. No Greek makes me, for one, serene. I am too wrought upon by the stir of an eager and restive mind, too deeply involved in those human affairs, whether of action or of contemplation, whereof he speaks. Finally, if the tradition of Greek calm is associated with some immortal image of ethical serenity, like Socrates in the sunset-prison, like the blinded Oedipus under the Acropolis, and with the Greek's sure faith in the final subsidence of passion into thought, the faith that repudiated ending an oration or drama or lyric with an operatic shriek, such images and such a faith suggest far deeper messages of wisdom than "classical repose."

So too, though in a less intransigent vein, the modern man might well take issue with several other traditional conceptions of the Greek spirit: that the essence of the Greek spirit is harmony, or artistry, or outline, or the finite, or the natural, as opposed to certain other aboriginal cultures of mankind,—the

amorphous Hebraic, the shadowy and mystical East Indian, the monstrous and grotesque Egyptian—might take issue, saying, if such have been among the most serious readings of the Greek spirit for other times, and as such most vital to other times, they are not, though still unrepudiated, the readings that most come home to us today. Today the Greek spirit means primarily intelligence and creation.

We have arrived at a very simple idea after all; and we can only escape the folly of laughing at it as a platitude by realizing anew the amazing phenomenon of Greek intelligence and Greek creative act, a realization for which the few words of this paper can do very little. This intelligence was not only the first in human history to master concrete reality with the five senses unembarrassed and undismayed, and not only the first to order the realities of the senses under principles of thought, not only the first to discover nature, on the one hand, and mind on the other, but in this mastery and this ordering and this discovery, conceived as a process and as such distinguished from details since furnished by subsequent terrestrial experience, it practically established even for us today the very technique of the achieving intellectual life. As creative act, the Greek spirit not only shaped the most subtle and plastic instrument of speech of the Indo-Germanic and hence obviously of all ethnic or linguistic groups, not only wrought out a folk-lore and myth, scarcely less permeated by beauty than it was by wisdom, that has for this become practically the alphabet of the symbolism of the Western World, not only built up new and momentous complexes of organized society, not only imaged on stone or in verse the first men and women and gods that illumined man's ignorance of men and women and gods, not only erected those many temples in the three orders; but it discovered the very function of form in man's work, and not only discovered the function but established for civilization so many of the specific forms themselves, as, for instance, in literature—the drama, the public speech, the scientific treatise, the dialogue or symposium, the lyric, and more than one of the fundamental rhythms of verse.

Above all, however, the Greek spirit, as the creative spirit, should have taught man to create; and so indeed it has always taught large and powerful men; or rather large and powerful men, when touched by the Greek spirit, have not lost but gained in largeness and power. Only to little and feeble minds can the Greek spirit mean imitating one or another of the creative acts of the Greeks: the most sterile age in English Literature was such an imitation of what was itself often almost an imitation of the Greeks, though, as a lover of Lucretius and Catullus and Vergil, I know the Latins could sometimes borrow like kings of song and thought. He who has not the spirit of Greeks is none of theirs; and, for a fact, it may well be that a man, a statue, a book, or an age, most unlike the Greek in gesture, outlook, or even substance, as perhaps the men and the age just ahead, may be Greek both as to intelligence and creative act. Or let us say, the builders of the Gothic Cathedrals of an age gone before were nearer to the Greek spirit, however ignorant of Greece, than those nineteenth century imitators of Greek portico and architrave in country-house and bank-building; one may insist on this, at least in a company of men and women emancipated from stereotyped modes of thought and speech, without seeming to confuse the so diverse values of art witnessed by Westminster Abbey and the temple of Paestum. Every time, in any age, man attempts something out of his own creative intelligence, he is nearer to the Greek spirit than even the most accurate copyist of the Greek forms. And it is only to a man of the former kind that direct contacts with Greece can bring any stimulation or any instruction.

We are reminded, moreover, that both intelligence and creation are implicated with freedom, and freedom of two sorts: freedom from external control, whether of law or of mob or of taboo; freedom from the self-torment of doubt and duality within. This twofold freedom was both in the birth and in the achievement of the Greek spirit. Both intelligence and creation, again, are implicated with the persistent process of living life, as an individual, for all it is worth: a quickened intellect and a shaping imagination are both outgrowth and culmination of a vigorous individual confrontation and mastery of experience. Living life

for all it is worth means both range and depth and control of experience for those beings we call men and women, who in their ineradicable natures are human beings, under the human, that is, the ethical law. To be a Greek means to be most humanly most alive. It is some such thought that has prompted poets, so hopeful of their kind, to exclaim: "We are all Greeks!"

But, alas, I for one cannot be so hopeful. Men are not all Greeks, and they never were—even in Greece. But still there are a number in every on-coming generation who may become Greeks; and the primary function of this noblest of all the humane studies is to bring to this precious number that acceleration and expansion of native power that comes from such companionship with, as it were, their own higher and richer selves.

## THE PROFESSION OF LAW IN ROME

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Every reader of works on the literature of the Roman Empire has probably at some time come across the statement that the Romans, having little or nothing to do with public life, gave their attention to literature, and that from such a cause began the reign of rhetoric and a decline into dilettantism. A very recent and valuable book by W. C. Summers, *The Silver Age of Latin Literature*, emphasizes this idea in a paragraph about "imperial Rome, where men of ambition, who found the main outlet of their energies closed by the almost total extinction of political life naturally fell back upon the once subsidiary channels of literary fame."

It may be that this attitude, which hardly represents more than half the truth, is due, at least in part, to the fact that in the predominating impression which a man's literary work makes, his active career is often forgotten or belittled. The present generation regards Macaulay as a writer of history, essays, and poetry; but his own contemporaries must have considered him a government official and a statesman. He spent many a year as an active member of Parliament, and held a very responsible position in India.

And there are men of Rome to whom the quotation from Summers can not apply. Pliny the Younger now holds a place in Roman literature as a writer of letters; but in Rome he was a member of the senate, a counsel in trials of importance, and an imperial governor for several years in Bithynia. This man hardly had the outlet for his energies closed. And if the charge of dilettantism may be brought against him, its cause was not that he was out of touch with public life. Iulius Frontinus, an older friend of Pliny, a man with a great military reputation, at one time commissioner of the water supply, wrote books on military matters and on Roman aqueducts. The books owed their origin to his practical experiences. Their style is not elegant, but simple

and direct, and not the product of a dilettante. To literary history Frontinus is known as their author; yet to a man of his time they can not have loomed large in an estimate of Frontinus' activities.

Great numbers of able men did no literary work or near-literary work at all, but were trained to be administrators, governors of peaceful provinces, military leaders in warlike provinces. Such men found outlets for their energies in public careers. Agricola is a fair example. There is an inscriptional record of a Sergius Severus who, in the second century, besides holding the usual senatorial positions at Rome, was successively governor of Dacia, Moesia Inferior, Britain, Judea, and Syria—from one end of the Roman world to the other, in vitally important situations.

But there was another profession, which required all a man's energies to win success, which was considered worthy of any man's devotion, which had a very direct relation to governmental and economic problems, which was no field for the dilettante nor the lover of rhetoric—the legal profession. Writings on that subject deserve consideration as a branch of literature, taking the term broadly to cover all writings in the form of books. Any history of literature, that of Summers for example, which gives space to scientific works like those of Frontinus, or perhaps, like the *Natural History* of Pliny the Elder, ought to give space to writers on the law. Summers finds no room for the jurists, though there were several of high rank in the period which his book covers. They are discussed in Schanz, *Römische Literaturgeschichte*. However, the question whether to classify them as literature or not is more or less academic, and may be allowed to rest.

A more important reason for the lack of attention to those works is probably to be found in the fact that practically none of them has come down to us directly. This fact has led a lawyer of some prominence to state, in an article published a year or so ago, "For 500 years following the overthrow of the Republic of Rome, aside from Aemilius Papinianus . . . there appeared but

a few great lawyers in Rome."<sup>1</sup> It is often stated that, generally speaking, the best of the literature of the ancients has been preserved, and that what has been lost is "small loss." There is truth in the idea, but not when applied to writings on law. The reason for this is very peculiar. When Justinian in the sixth century had the Digest compiled from the writings of the jurists, he passed a regulation that the original works themselves were no longer to be cited to support legal arguments, or for explanation. This was done to eliminate difficulties due to inevitable differences of opinion in the jurists' works. Thereafter they were only to be cited in so far as they appeared, in extracts, in the Digest itself. Naturally the Digest at once took the place of the original works. Fortunately, since for that work the cream of the jurists' writings had been skimmed, though there was little chance of the originals surviving, extensive quotations from them have survived. And from them it is possible to learn of the work of many individuals—the Digest quotes directly 39 of them, and many more are quoted by the 39. Their contributions and their relative importance can be studied. The fact then of the disappearance of the works in original form does not argue worthlessness, and offers little reason for disregarding them.

But the real reason for giving them adequate recognition in any study of writers of the Empire is that in the field of jurisprudence preeminently an advance was made, a tremendous development far beyond the limits reached in the time of the Republic. This development is sometimes underestimated or entirely overlooked. H. G. Wells, in his *Outline of History*, had not a word on it until one of his advisers called his attention to it. Even then he gave it slight attention, and his reader no conception of its significance. In the Digest the earliest jurist quoted belongs to the last century of the Republic—Q. Mucius Scaevola, by whose teaching of law Cicero profited. The vast mass of the Digest comes from writers of the Empire. Modern jurisprudence and modern systems of law are under a great debt to Roman Law. How great the debt is may easily be learned by a cursory reading

<sup>1</sup> Ed. J. White in *The American Law Review* (July-Aug. 1919) p. 510, an article on *Lawyers of Ancient Rome*.

of such a standard work on modern legal science as Holland's Jurisprudence. Holland often accepts Roman legal principles without change, often takes over their divisions and arrangements of subjects, and quotes their definitions as standard. The debt is largely due to Roman Law as developed after the time of Cicero. These considerations are significant in contrast to the idea that after Augustus' rule decline set in pretty generally, and that after all the Empire did little but preserve the Graeco-Roman civilization already developed. The fact is that the greatest period, the classical period, of Roman Jurisprudence finds its limits in the second century and the first half of the third century after Christ, a period which is often given its place by the estimate made of the works of Aulus Gellius and Fronto. To be sure in "pure literature" the decline had set in; but only near the end of the period can the sweeping statement be made that Rome had fallen on evil days.

All this may seem a little puzzling to anyone who recalls that the verdict of time has hailed Cicero, in the first century before Christ, Rome's greatest lawyer. Certainly Mr. White, to whose article reference has been made, was confused in placing under one classification Cicero, Papinian, and Tribonian. Cicero does stand preeminent, the leading lawyer in pleading cases before a court; but as a jurist, a student of legal principles, he has no standing. Nor did he claim any. That honor in his generation belongs to his friend, Sulpicius Rufus, to whom he pays tribute in the neat expression that he was "*non magis iuris consultus, quam iustitiae.*" Another great legal light of the day was Cicero's younger friend, Trebatius, known to readers of Roman Literature from Cicero's Letters and from Horace's Satires.

Cicero was the leading pleader, the first orator, and after his time, it is undoubtedly true, no great orator is known. It is a far cry from Cicero's Defence of Archias to Apuleius' Apologia, of the second century, with its far-fetched references to Moses and Zoroaster and Plato. Rhetoric had marked oratory for its own. Even the hard and practical cases of the law courts could not escape it. A delightful illustration of the point is offered in an incident related by the elder Seneca. Albutius, a teacher of

oratory and one with a considerable reputation, while conducting a case in court, rhetorically challenged his opponent's client: " 'Are you satisfied to have the matter settled by the taking of an oath? Take it then; but I will give the form. Swear by the ashes of your father, which lie unburied; swear by the memory of your father, which you have dishonored.' When he had finished, Lucius Arruntius (the famous senator of the reign of Tiberius) rose for the other side, and said: 'We accept the terms.' But Albutius shouted: 'I wasn't offering terms. I merely used a figure of speech.' But Arruntius insisted that he had. Albutius replied: 'If such a proposition holds, figures of speech are removed from the universe.' 'Let them,' says Arruntius, 'we can live without them.' (Tollantur, poterimus sine illis vivere.) And that was the end of it. The judges said that if the man would take the oath, they would decide against Albutius. He took the oath." The story goes on to tell that then and there Albutius gave up pleading in the forum.<sup>1</sup>

One of Martial's short poems also illustrates the point:

Not poison, nor murder, nor assault, I charge,  
The theft of three goats have I fought.  
A neighbor, I say,  
Stole my three goats away:  
The judge demands proof to be brought.

But Postumus, advocate mine, in your speech,  
On Cannae and war you dilate;  
Mithridates, the bold,  
And dread Carthage old,  
So treacherous, faithless, you prate.

The Sullas, the Marii, Mucii too,  
Your voice in magnificent notes.  
Your gestures are fine;  
But, advocate mine,  
Come, speak a word on my three goats.<sup>2</sup>

No one need believe the incident true; but perhaps there is as much truth as poetry in the general charge.

<sup>1</sup> Seneca, *Controversiae* VII.

<sup>2</sup> Martial VI, 19.

A reason often advanced for the decline of oratory is the fact of the loss of complete freedom of speech in forum and senate, and the non-existence of the give and take characteristic of political debate in the days of Cicero. Undoubtedly the great political change from Republic to Empire had its effect. One may compare, if it is fair to do so, the difference in attitude between Pliny's panegyric on the emperor Trajan and Cicero's tribute to Sulpicius Rufus. The contrast is marked. Yet it is a little hard to believe that law court oratory should have been so much affected by the political change. There was just as much as ever opportunity and demand for the plain statement of fact, for close reasoning, for keeping to the point. Speakers who saw the need for such qualities must have existed. Arruntius, of Seneca's anecdote, may well have been one of them; but no speech of his has survived. The products of Quintilian's teaching ought to have been worth listening to. However, the only extant law court speech in original form is the *Apologia* of Apuleius, which is generally accepted, and probably with reason, as a fair specimen of its time. Oratory had fallen under the spell of rhetoric.

But the writing of jurisprudence did not suffer from rhetoric's influence. In fact it developed a new style, neither Ciceronian nor like that of a Seneca or a Tacitus. From the standpoint of artistic beauty of style the works of the jurist Ulpian, for example, will hardly be compared with the *De Republica* or the *De Legibus* of Cicero. They ought not to be compared, for their purposes were so different. Cicero was in the large setting forth his political and philosophical ideas on government and the State, while Ulpian was developing mainly practical principles of law, illustrating them, and applying them to specific problems. The style, if style it may be called, developed by Ulpian and the school of jurists, was admirably adapted to its purpose. It is entirely devoid of ornament, as simple and plain and brief as can be, with almost no superfluous words used. It keeps strictly to the point, aims at clarity of expression, and pretty generally attains it. Its vocabulary and phrasing is of course strongly influenced by the subject matter, and by the conservatism which is characteristic of law. Its grammar is regularly that of its age.

For instance, the use of the infinitive of purpose, very rare in classical prose, is common.

Why did not the writing of jurisprudence come under the influence of rhetoric, as did other departments of literature? The question is not hard to answer. The jurists had to do with problems of very direct bearing on the economic, political, and social life of the times. Also, as has been stated, the science was developing in all its phases during the first centuries of the Empire. Practical problems demanded clarity of thought; to develop beyond the limits of the fathers demanded clarity of thought. And clarity of thought called for clarity of expression.

The fact of a great development of jurisprudence is recognized, and needs no proof. The causes of that development, at a time when there was a decline in many respects, are not so evident. Probably they can not be completely traced—seldom can all the causes for any movement be shown—but several important conditions favoring development can be indicated.

With the advent of the imperial form of government came peace within the Empire and safety from attack from without. The change from the old conditions offered remarkable opportunities for economic development, for business. Again, the centralization of power in Rome inevitably continued to work toward the unifying of all the various civilizations of the Empire, even though it was a principle of the Romans to respect local customs and traditions. Unity, it is true was never attained, but it was so nearly approached that the poet, Rutilius Namatianus of Gaul, in the fifth century, could say: "You have made of diverse races one fatherland." Peace, stable conditions, and consequent prosperity, together with the unification of the Empire, offered not only opportunities, but created a crying need for the development of law, public and private. When these conditions failed to continue after the reigns of the Severi in the third century, the development of law was greatly retarded. The impetus of conditions was effective.

The development was fostered by the emperors, actively and passively. As a rule they did not arbitrarily interfere, and especially not with private law. There was a real continuity from

reign to reign, of which it is not easy to get a view, and which is often not adequately appreciated therefore. In this respect the correspondence between the emperor Trajan and Pliny, when governor of Bithynia in Asia Minor, is important. It gives a very unusual and illuminating glimpse behind the scenes of government. Read Tacitus, Suetonius, and Pliny himself in his private letters, and the impression would be gained that the murder of the tyrant Domitian and the overthrow of his government resulted in a complete reversal of policy under the new régime. Reversal there was; but complete reversals were no more actually brought about in ancient times than when, in modern, the Democrats give way to the Republicans. Pliny is found questioning the emperor on the status of certain provincials and quoting certain regulations of Augustus, Vespasian, Titus, and Domitian. Trajan's decision, in his reply, recognizes the rulings of Domitian as far as applicable.<sup>1</sup> In another exchange of letters Trajan confirms a law of Pompey, amended by Augustus, about qualifications for membership in the provincial town councils.<sup>2</sup> This continuity, with its recognition of the decisions of other reigns, formed a solid basis for the steady, uninterrupted advance of legal science.

A further influence for development of very immediate importance to the students of the law was the legalizing by the emperors of the "*ius respondendi*" (the right of giving an interpretation on a disputed question of law). In the time of the Republic, when the science of law, though growing, was in its infancy, not only private individuals or state officials, but judges, who were not necessarily trained in the law, would carry questions to eminent students of the law for advice. The answers given had only the force of advice; but when the answer was given by an eminent jurist it often practically gained the force of law from his reputation. Augustus found this a workable means for development, and he encouraged it, while at the same time controlling the personnel of those holding the privilege, by actually delegating

<sup>1</sup> Pliny, Letters X, 65 and 66.

<sup>2</sup> Op. cit. X, 79 and 80.

his own authority (ut ex auctoritate eius responderent)<sup>1</sup> to qualified jurists of his own selection, to give legally binding answers to questions of law—the “*ius respondendi*.” If Pomponius may be trusted—he wrote in the second century a brief history of the development of law—the right was granted to only a few men in any generation, but was not confined to men of the senatorial class. An opinion on a point of law in a particular case given by one of them, written and sealed, was law, and the judge in the case was bound by it.

The opinions so delivered were called “*responsa prudentium*.” They were preserved and doubtless arranged by topics. The emperor Hadrian in the second century decided that a judge was bound by these recorded replies when they agreed, and was only free to make a new decision if they did not agree. No doubt the opinion of a living jurist on the case in point was binding as before. Furthermore these replies, as well as other sources such as direct enactments by the emperors, were taken up, commented on, and analyzed by jurists in formal treatises on various departments of law, and these treatises little by little themselves gained the force of law, especially in the field of private law. So much so that by the time of Constantine the numerous writings of Papinian and Ulpian were actually authoritative. A century later pre-eminent authority was bestowed by the emperor Theodosius II on the writings of five jurists, Gaius, Papinian, Ulpian, Paulus, and Modestinus, and quotations from earlier jurists found in their works. In case the five had differences of opinion on a point, the majority decided. And in case of an equal division of opinion, Papinian’s view prevailed.<sup>2</sup> These jurists all wrote several centuries before the ruling was made. The remarkable prestige they enjoyed was due to their thoroughness.

To gain then an appointment to the enjoyment of the “*ius respondendi*” was the goal of every ambitious student of law, and a goal worthy of the talents and ambition of any man. It carried actual power, and prestige, and reputation with it. Not all could

<sup>1</sup> Digest I, 2, 2, 49.

<sup>2</sup> R. W. Leage, *Roman Private Law* (1909) p. 32 ff.; R. Sohm, *Institutionen des Römischen Rechts* (1920) p. 136 ff.

hope to attain it; but its attractive powers developed jurists whose formal writings in later times were quite on a par with writings of those who had possessed it. The best example is Gaius, whose Institutes, written in the second century, became the foundation of Justinian's Institutes.

The standards of the profession were held high. At the very beginning of the Digest Ulpian writes: "Men may call us the priests of justice, for we worship her . . . being engaged in the pursuit of a philosophy that is genuine, if I am not mistaken, and not counterfeit." In another book he terms the profession a "*res sanctissima*" whose services ought not to have a money value put on them, and should not be so dishonored.<sup>1</sup> In a quotation by the Digest from Papinian the statement is made: "To speak generally, it is not to be believed that we can have to do with acts done *contra bonos mores*."<sup>2</sup> Ulpian's definition of jurisprudence itself was: "Jurisprudence is the knowledge of things human and divine, the science of the just and the unjust."<sup>3</sup>

The profession, under such conditions, developed able men who devoted their lives to it, the sons oftentimes succeeding the fathers. The profession appealed to scholarly students of the law, but also to the pleader in the court, and to men interested in practical problems of government. Many of its chief adherents reached important positions of trust in public life. They held the consulship, governed provinces, and were in command of the praetorian guard, a high judicial rather than military position in the third century. The emperors gave them places in the imperial council. Undoubtedly many of the decisions and laws promulgated under the name of an emperor came from the advice of some jurist.

In the reign of Trajan the jurist Neratius Priscus gained such standing that he was made a member of the imperial council and was very seriously considered by Trajan as a possible successor to the throne. In the next reign, Hadrian's, he is found again in the imperial council, and with him Salvius Julianus and

<sup>1</sup> Digest L, 13, 1, 15.

<sup>2</sup> Digest XXVIII, 7, 15.

<sup>3</sup> Digest I, 1, 10.

Iuventius Celsus. These men all are quoted in the Digest. Julianus made for Hadrian the first and standard edition of the praetorian edict. About a century later the most renowned jurist of all, Papinian, while praetorian prefect, next to the emperors Severus and Caracalla, was the most influential and powerful person in the Empire. His sense of justice led him to oppose the murderous plans of Caracalla, and to refuse to defend the assassination of the emperor's brother, Geta. For this Caracalla had him put to death. He had had as assistants and advisers his own pupil, Ulpian, and Paulus—a triumvirate of jurists whose works make up about one half of the entire Digest. These two younger men later were also appointed to the post of praetorian prefect, and both were members of the imperial council of Alexander Severus. In the biography of that emperor it is stated that the good repute of the reign was due to the fact that the emperor depended largely on Ulpian's advice in the conduct of the government.

The work of the jurists dealt with every phase of the subject. The more or less mechanical ordering and systematizing of the law was carried to completion; but of greater significance was their influence in simplifying more and more the cumbersome legal procedure transmitted from the centuries past, and in bringing into new legislation principles of justice. For example, they recognized the people as the ultimate source of law. They stated that by nature all men are equal. To their influence probably was due Trajan's rescript that it was better for the guilty to go unpunished than for the innocent to be convicted. They established the principle that no man should be brought to trial twice on the same charge. For such principles they owed much to the long tradition of Roman justice, to growing humanitarian impulses, and not a little to the study of Greek philosophy. But to enter on the subject of sources and influences is beyond the scope of this paper.

## BACKGROUND OF THE ROMAN REVOLUTION

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Whenever any person holds an opinion which is progressive, liberal, or anarchistic in its nature, or in any way contrary to the tenets of the conservatives or the reactionaries, he is denounced with all the epithets which denote radicalism or anarchism in vogue at the time. Thus, at the time of the French Revolution, to call a man a "democrat" was to heap on him the ultimate opprobrium which the upholders of the old order could invent. So also, we note that today a person, whose opinions are tinged with liberalism to the slightest extent, is very liable to be called a Bolshevik. In view of this situation we can easily understand how the adherents of the Gracchi, of Marius, of Cinna, and of Catiline appeared to the conservatives of their times.

Cicero describes Tiberius Gracchus as *mediocriter labefactantem statum rei publicae*—"causing the existing form of government to totter to some extent"; Spurius Maelius, who sold grain at reduced prices in a time of famine, was a revolutionist—*novis rebus studentem*. Gaius Gracchus was a dangerous character since he was disturbing the existing state of affairs (*rem publicam vexantem*). The expressions above mentioned no doubt meant to the Roman conservative everything that the modern citizen understands by the terms "revolutionist," "anarchist," "Bolshevist," and "undesirable citizen." The Gracchi, Catiline, and their followers were not "100 per cent" Romans.

A writer in the New Republic, a few years ago, enumerated the following list of conditions as favorable to Bolshevism in Russia:—"The unsettlement of national and individual life caused by the war; the indisposition of the people to go back to the old routine; the enormous profits which favored businesses (or individuals) made out of the war; the laggard treatment of wages and hours; the high cost of living; the appalling load of national debt in prospect; the replacement of democracy by a species of autoc-

racy or oligarchy in every democratic state; the reactionary temper and the inelastic mind of the intellectual, propertied, and office-holding classes." To these must be added hunger, unemployment, despair, and pessimism. Some of these conditions existed before the war. The war intensified and magnified them.

It can be successfully contended that the conditions of political, economic, and social life, which furnished the background of the Roman Revolution, 133-48 B.C., were quite similar in nature. Greenidge, in his *History of Rome*, Vol. I, devotes the first 99 pages to an exposition of these conditions and causes of unrest. Condensing his statements to the smallest possible space, we find that he assigns the following causes for unrest in the Roman State:—the burden of military service, the curse of debt, the hopeless poverty of the proletariat, the hunger for land, the striving of artisan and small merchant for better conditions of trade, the protest against monopoly of office of a dominant class, the grabbing of the public land by a few rich men, political bribery and corruption, the growth of luxury, and the reckless expenditure of money. We should also note that colonies were no longer being established which would have provided land for the discontented.

The rôle which new territory has played in history has not been thoroughly appreciated. Such land has afforded the discontented an opportunity of making a new start in life. A new location appeals strongly to the discontented man who is energetic and adventurous, and men of this type are the ones who are more liable to subscribe to reform and revolutionary movements, if they remain at home. We had no marked discontent in the United States as long as there was plenty of desirable land to be had by those who were dissatisfied with their lot. As soon as all of our public domain which was worth developing, was taken up, then we began to discover a discontented element among us.

The first four centuries of Roman history are characterized by a struggle between patrician and plebeian for political and social equality, and we observe that, during this period, Rome expanded very little, owing to the expenditure of energy on domestic quarrels and to the lack of harmony and cooperation of the various strata

of society. In fact, at times Rome was hard put to it to hold her own. This conflict was not terminated, but it was sufficiently allayed, by the Licinian Omnibus Bill of 367 B.C. intended to harmonize these discordant elements and to induce them to cooperate towards a common end. When once all the strata of Roman society were hauling at the same end of the rope, we observe that in about one century Rome had expanded over all Italy as far north as the Po River, and in about two more centuries she had crushed her chief rival (Carthage), and in another century she had acquired a vast empire on three continents.

Those very things which had brought about Rome's greatness were the ultimate causes of the downfall of the Republic. I mean that the harmony of the social orders made the great wars possible and the great wars brought ruin. The second war with Carthage, lasting 17 years, was a greater drain upon man power, in proportion to population, than was the drain upon any power which participated in the great world war. It was also a great drain on treasure but Rome was not placed under a staggering burden of taxation as a result of her wars, as is the case among modern nations. This exhausting war was followed by others—with Macedonia, Syria, &c.,—which were naturally unpopular at home but were unavoidable after Rome had once entered the arena of world politics.

During this period of expansion there was effected a new division of the population, made on the basis of wealth, a few nobles at the top, a middle class consisting largely of the small land-holders, and a great crowd of the poor, or the proletariat, as the Romans called them, who were not obliged to serve in the armies. This century of wars had gradually caused the middle class to disappear. If a man survived a campaign, he returned to his farm to find it grown up in weeds, his tools rusted and he was obliged to borrow money to get a new start. Soon he went into the army again or he lost his all under the operation of the cruel law of debt. The small tradesman and artisan faced the same situation. He became discouraged and moved to Rome, soon sank into the ranks of the submerged poor, and obtained a precarious living by selling his vote and by receiving plunder from

demagogues. These demagogues, like Caius Gracchus, bought the votes of this crowd by promising them grain from the national warehouses at half price. This proletariat had no patriotism, no feeling for country, and was naturally a menace to free institutions. It was ready to follow the man who bid the highest and it showed devotion and attachment to a man rather than to a principle.

The Second Punic War had greatly reduced the population. One-eighth of the whole population, which would probably be one-fourth of all liable to bear arms, were under arms during this war. In a similar way, the long wars of Charlemagne served to exhaust the free men of the middle class, so that after his time there remained only feudal lords and serfs. Besides losses in battles, there were losses in prisoners taken by the enemy. The Romans lost 20,000 at Drepanum, 6,000 at Thrasimene, 8,000 at Cannae, and many others in other engagements. They set free 20,000 in Africa, and others elsewhere, who had been held as prisoners. They ransomed many. How many were lost permanently? The number must have been considerable, since the general practice was to enslave prisoners. Legionary soldiers spent from fifteen to twenty years in foreign countries. They had no families, or if they did, it was the result, in many cases, of marriage with native women, and after discharge, many of them remained in conquered territory. Caesar states that all the army of Gabinius stayed in Egypt. Livy states that 4,000 Romans were found in Carteia. Many other Romans were leaving Italy and taking up their residence elsewhere, not only as soldiers in garrisons, but also as traders and merchants. Mithridates massacred 80,000 Romans in Asia Minor.

Romans were being lost to Italy in the ways just enumerated. On the other hand, let us look at the stream of humanity flowing into Italy and taking the places of those others. I refer to the stream of captives of war, sold into slavery. Pompey and Caesar sold or slew 2,000,000 people. Cicero sold \$500,000 worth of captives in a few days. Marius brought to market 140,000 captives of the Cimbri. Paulus sold 150,000 Epirotes, and Scipio Aemilianus, 55,000 Carthaginians. Sometimes so many were

placed on the market that the price went down to seventy-two cents a head, as was the case in the camps of Lucullus.

Many of these captives were freed. We know that a special 5% tax on the value of every manumitted slave was collected; we know that this sum was set aside as a special fund and was not touched until the middle of the Second Punic War; we know that it then amounted to \$840,000, the accumulation of thirty to forty years. Taking the average value of slaves for this period, we see that somewhere around 3,000 slaves were freed annually during this period, and this was a time when slaves were not as numerous as they were later on.

Many slaves were freed and set up in business on an agreement to pay the former owner a certain sum or a certain proportion of their earnings, or to give a portion of the food they received in the public free distributions, and finally on condition that they will their former owners their property. Thus the manumission of slaves was engaged in for the profit derived from the practice, the free man having the incentive to produce more than the slave. In Cicero's time it was customary to manumit honest and industrious slaves after six years. There were so many *liberti* that Cicero says they formed the majority in his time in all the tribes. Political bosses scattered them through the tribes to control elections and other actions of the popular assemblies.

The slaves brought to Rome the vices of the effete Greek society and the vices of such barbarous communities as Thrace and Gaul. So Rome civilized the world but barbarized herself. Such a mob would be interested in its belly, ready to attach itself to the demagogue who promised it the most. Sallust says: "All was lost when there arose a generation who neither had patriotism themselves, nor would suffer others to have it." The Roman melting pot had received into it more than it could melt and fuse together. This situation, no doubt, contributed largely to the collapse of the Roman Republic and gives pause to thoughtful Americans who have seen in the last four years that our melting pot had not fused its ingredients to the extent that had previously been imagined.

A prosperous middle class can not exist with slavery, as has been amply demonstrated by later history as well as by ancient history. With the disappearance of the middle class, Rome lost a conserving force, which is typical of the middle class, generally known now as the "bourgeoisie." This class feels that it can not afford to subscribe to revolutionary movements because it runs the risk of losing more than it is likely to gain by a change, and this is the reason why extreme radicals hate the bourgeois element and seek to destroy it.

A middle class, of considerable size and weight, also serves as a check upon the noble class. In Rome, the nobility, set free from the restraint formerly imposed on them by the Plebeians of the middle class, whom they had to treat with consideration, now abandoned themselves to the licence of the new time.

The nobility were the office-holding class and no man could hold office unless he sold out to this group, as Cicero did, body and soul. The Senate, made up of ex-officials, lacked modern control of finance. The annual vote of supply, or at least of new expenses, is a guarantee of the liberties of a people and checks the extravagance of governments. But at Rome, there was no such check. The popular assembly did not concern itself with appropriations, did not examine accounts, had not control over the administrative department as our Congress has, and levied only one tax by law, so far as we know. The Roman Senate levied the amounts to be collected, almost entirely upon the provinces, and when senators committed frauds, their colleagues winked at their dishonesty. One of the causes of the fall of the Roman Republic was absence of financial control, the very thing which brought ruin to the French Monarchy. Our Constitutional Convention took care to provide that appropriation bills should originate in the House of Representatives, since this legislative body is regarded more closely to represent the citizens and to be more responsive to their will.

The official class controlled the courts. As long as grafting officials and governors, guilty of maladministration, were tried before their peers, who either made their pile or expected to make it when their turn should come, convictions were exceedingly rare. So modern nations, to avoid this ill, have tried to separate the judicial branch from the other branches of government.

The success or failure of the revolutionary movements at Rome was due to the sincerity and high-mindedness of their leaders and to the soundness of their programs, or to the absence thereof. The Gracchi were sincere in their land reform, although they did not realize that their program was destined to failure, since the small land owners could not compete with large slave operated plantations. The Gracchi did not know much about economic laws, but they were honestly trying to solve a problem which was troubling the thinkers of the time and which affected a large proportion of the whole population. Inasmuch as their program of land reform appeared reasonable and seemed to promise to be of benefit to a large class, it met with favor and the bill was passed. The entrenched interests, knowing that they had only to bide their time, appeared to bow to the will of the people and quietly waited until the masses had lost interest and ardor. When the Gracchan party had become somewhat disintegrated and were off their guard, a bill was slipped through which transferred the judicial powers of the Commission to the consuls.

About a generation later, the *populares*, supported by popular indignation over the failures of the government in the conduct of the wars against Jugurtha, the Cimbri, and the Teutons, had again made head and won some offices, but lacked a constructive program of reform and so enjoyed but a short tenure of power. In the succeeding period, the reins of government passed in rapid succession from one coterie to another, each one of which was seeking its own interest and advantage, giving little or no consideration to the welfare of the whole state.

As in Mexico, during the last ten years of the history of that unfortunate country, there have appeared a procession of leaders who announced hardly more than that they were opposed to the existing régime but who succeeded in attracting sufficient support to enable them to make headway against the government. The natives, on being asked what they were fighting for, replied that they were Maderistas, Huertistas, Carranzistas, Villistas, &c., as the case might be. They were adherents of men, not of principles or of programs. So in Rome, where, due to the failure of the melting pot to assimilate foreigners and to other conditions

already described, the discontented populace readily attached itself to the demagogue who made the strongest appeal to the belly.

Through the pages of Roman history there passes before our eyes a rather long and bewildering list of demagogues, some successful in attaining office, others unsuccessful, but when successful, by hook or by crook, not even stopping at murder, they showed little or no inclination of consulting the interests of the whole state. Having observed that the close corporation of the aristocracy had been conducting the government for the welfare of the few, these demagogues, when successful in attaining office, played the same game and stacked the cards to the benefit of their own small circle.

Such, then, was the situation, steadily growing worse,—the privileged few, now this crowd, now that crowd, battenning off the many. And one can not be surprised that the masses at times resort to force, when, in desperation and despair, they can see relief coming from no other quarter. There is a striking similarity in the causes of the Roman, the French, and the Russian Revolutions, which, reduced to their lowest terms, is simply the inflexibility of mind of the privileged classes, as Mr. Brooks Adams has so ably demonstrated in his "Social Causes of Revolutions." It is a trait of human nature for an individual or a group to try to hold fast to what they possess. They would rather fight for what they have at the risk of losing all than surrender peaceably what would be sufficient to allay the clamor of their opponents.

Generally, when a revolution comes and is successful in overturning the existing régime, the revolutionary party has no further program, since they had calculated no further than on overthrowing the previous order of things and of enjoying for themselves the benefits hitherto reaped by the dispossessed. When Marius seized Rome, he made the world safe for democrats. Then Sulla returned to the capital and made the world safe again for the aristocrats. Man after man appeared for about a century altogether, each one seeking his own interests and the interests of his followers until we come to the Caesars, Julius and Octavius, who felt the responsibilities of their positions and who were not so narrow minded as to fail to see that their own interests were best served by serving the interests of the whole state.

## THE WORK OF THE AMERICAN ACADEMY IN ROME

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The many advantages to be enjoyed at the American Academy in Rome are well known, or at least they ought to be, for the Secretary in this country sends a leaflet or pamphlet each year to as many teachers as possible in the schools and colleges. College teachers in particular are expected to state the facts to their students. In most cases without doubt this is done, but I am inclined to think that the opportunities offered by the Academy are not in most cases as thoroughly described as they should be. Surely too few take advantage of these opportunities. The fact is, of course, that the notices sent out by the Secretary have to be brief. The majority of students, even of the good ones, on seeing these notices posted in the classroom will give them a hasty glance in passing and then straightway forget all about them.

The purpose of this brief article is not to say anything new. In fact, much reading in the course of a long life has shown me that "there is nothing new under the sun." I wish simply to talk about some of the activities of the Academy, in the hope that a much greater number of teachers than ever before may decide to avail themselves of these opportunities. "You can, if you will" is a proverb in the writer's town. It also seems to me that it would be wise for school, as well as college, teachers to bring these matters to the attention of their students and to set forth a year's work at the Academy as one of the goals for them to attain.

In the first place, the Academy is splendidly situated on the Janiculum Hill overlooking Rome and only twenty minutes' walk from the center of the city. The buildings are very fine and commodious, perfectly adapted to the needs of the school. The library is large and its volumes are extremely well chosen. All the most important books wanted are there. Four members of the teaching staff are permanent: Professor Albert W. Van Buren,

Mr. C. Densmore Curtis, Professors Orazio Marucchi, and Adolfo Venturi. Each one of them is a great authority in his field. All are most interesting and inspiring. In addition to these, two American Professors of distinguished ability and prominence are chosen each year, one as Professor in charge of the School of Classical Studies, the other as Annual Professor. During the year 1920-21 these positions were admirably filled by Professors Ralph V. D. Magoffin, Johns Hopkins University, and Walton Brooks McDaniel, University of Pennsylvania. For the coming year Professors George M. Whicher, Hunter College, and Nelson G. McCrea, Columbia University, have been chosen for these positions. The permanent Director of the Academy is Professor Gorham Phillips Stevens, but his work is mainly confined to the School of Fine Arts and he gives no course in the School of Classical Studies.

The students and professors assemble on the first of October and work promptly begins. During the first two months, or more, so long as the good weather lasts, out of door things are the principal objects of study. The student's first duty, as well as pleasure, is, of course, to become acquainted with Rome and to get on speaking terms with its countless objects of interest and importance. We also remember that many other towns not far away fought with Rome for the supremacy of Italy. It is necessary to visit some of these places, to study their sites, and to try to learn why they failed, while Rome succeeded. Therefore, the year's work begins with two meetings each week in the Forum, on the Palatine, or at some other place within the city, and with one expedition to some neighboring town, or the site of one. The talks on the Forum, the Palatine, etc., are given by Mr. Curtis; Professor Van Buren conducts the out of town trips and tells all about the ruins and excavations. One of the main points that I wish to emphasize is that these lectures are delivered right on the spot, where the student can see all the remains of the various buildings, walls, columns, etc., standing or scattered about. The writer took college courses in archaeology long years ago. They were interesting and valuable. The professor used to exhibit, by way of illustration and to make the subject more alive, small

bits of marble, coins, and other relics that he had brought from Italy. Having visited Rome and been all over Italy many times, he was able to make the remains of ancient Rome and of Italy really exist before our mind's eye. That is all fine and as it should be, but it is quite a different thing to gaze upon all the great remains, while the lecturer is talking about them. And the next point is that we cannot talk in a really intelligent fashion about these things, unless *we* have seen them for ourselves. One of the chief criticisms made against us teachers of the Classics is, I believe, that we are not interesting. Our students find other subjects, not to mention the 'movies,' more exciting. The whole subject of what is wrong with our methods and with *us* in general is to be thoroughly investigated during the next three years by the experts appointed by the American Classical League; but surely we ourselves can do a vast amount toward making our subject more interesting and our teaching more efficient, without awaiting the League's report and recommendations.

A schedule that requires attendance upon only three lectures a week leaves a great deal of time apparently unoccupied. Really no time is thus left. In preparation for the out of town trips the students are expected to devote many hours to reading about the sites they are going to visit. Many references are given by the instructor, and the library is well supplied with volumes on the subject, enough to keep all students busy. Then, the students are expected to devote much time to "poking about" the city and to visiting out of town sites by themselves or in small groups. Rome contains so many things of importance that one could hardly investigate them all in the course of a full year's hard work. Evidently, Mr. Curtis cannot touch upon all of these in his lectures. How many years it would require to "do" all of Italy I could not even guess. Professor Van Buren's expeditions to one a week for a considerable portion of a year clearly does not exhaust the towns of Italy. The total of all the towns visited, either by the whole school or by the smaller independent groups, would make a very impressive list, and I know that each year practically the entire peninsula and the island of Sicily are covered.

When the bad weather of the rainy season comes, the regular courses of lectures at the Academy begin. There are many courses in various lines and much reading is required. Professor Magoffin in 1920-21 gave a series of lectures on Roman History *in* the Forum. What an impressive setting this is for such a course can easily be imagined. Professor McDaniel's lectures on Roman Life were amplified by visits to the museums, where he pointed out and described as many of the objects bearing upon this subject as time allowed. But even during the winter there is ample opportunity to see things in Rome or, on the free days, when the sky happens to be clear, to take out of town trips. Last winter, in addition to the regular courses, Professor George Converse Fiske, University of Wisconsin, delivered six brilliant lectures on Roman Religion. Even on so abstruse a subject as religion, which cannot be illustrated by any exhibit, lectures make a much deeper impression when delivered within the walls of the Eternal City. An extra treat of this kind is to be expected, whenever an American professor capable of giving it happens to be in Rome.

In February, when the good weather is practically assured, the "personally conducted" little tours begin again, but they are not quite so regular, not so much time is given to them as in the fall, because each student who wishes to secure credit for work done at the Academy is then extremely busy in working up a paper on some special topic. One of the trips last spring was to Horace's Sabine Farm. Professor Elizabeth Hazelton Haight, Vassar College, has made a special study of this subject and this expedition was in her able hands.

On, or about, the first of April the whole school starts on a long tour, which completes the year's work. The Professor in charge of the School attends most efficiently to all matters of business; Professor Van Buren gives the lectures. A week is devoted to Pompeii and several days to Naples, especially the great museum there. During the time spent in this vicinity, two or three days are free for independent expeditions to Paestum, Sorrento, Capri, Misenum, Cumae, Vesuvius, etc. In April, 1921, the school was so fortunate as to hear several lectures *in* Pompeii by Professor Kelsey, the greatest living authority on the

buried city, now so largely excavated. Sicily is generally visited on this trip, I believe, but time could not be found for the whole school to do this in 1920-21. From Pompeii in this particular year the school went on, after a brief stop at Tarentum and Brundisium, to Greece, where two weeks were devoted to the Peloponnesus and two more to Athens and the rest of that country. Thus the year's work came to a close about the first of June, still leaving a good deal of time for independent sight-seeing, before it was necessary to sail for America, in order to get ready for the next year's courses in school or college.

As to the expense of living and travelling in Italy and Greece I cannot speak, and I think nobody can do so, with any degree of definiteness. The prices of everything seemed high during the year 1920-21, and at the time of my departure the Italians themselves expected prices to increase considerably during the coming year, to be followed by a steady decline thereafter. Since my return to America I have learned what really high prices are! Also, I have seen many statements in the newspapers that seem to show that prices have already declined in many particulars in Italy and have not advanced in any. However that may be, from my accounts, kept throughout the year, it is clear that living expenses during the year 1920-21 were lower in Italy than in the United States. This was largely due to the rate of exchange. The lira, which used to be worth about twenty cents, cost us, on the average, a little more than four cents, so that a pension rate of twenty-five or thirty lire a day is not so very terrifying after all. I have not the gift of a seer. In that particular Apollo has never inspired me. Nevertheless, I do believe that H. C. L. will continue to be less high in Italy than in France, England, or the United States.

For the benefit of teachers who cannot give up their work in America for a whole year, the officials of the Academy are considering the holding of a summer session, to be devoted for the most part, of course, to out of door work, during July and August. While one could not, in so short a time, do and see all that he would wish, still a great deal could be done and a deep inspiration gained even in these two months. Rome is one of the most

healthy cities in the world. By working only during the first half of the forenoon and the last half of the afternoon, keeping quiet in the middle of the day, I am sure that one could keep perfectly well and thoroughly enjoy Rome and Italy, even in these months. A summer session may be held in 1922. At any rate, it would be worth while for those who are interested to write at once about the matter to the Secretary, Mr. C. Grant LaFarge, 101 Park Avenue, New York City. If a considerable number of teachers should express a wish for such a course to be given next summer, I am confident that it would be arranged.

## Notes

[Contributions in the form of notes or discussions should be sent to John A. Scott, Northwestern University, Evanston, Ill.]

### WHOM DID THE GREEKS MEAN BY "THE POET"?

It is a common assertion, found in most hand-books, that whenever the Greeks said "the poet" they always meant Homer, hence poetic tags and random verses introduced by the phrase "as the poet says" are confidently assigned to Homer. When nothing corresponding to the quotation is found in the *Iliad* or the *Odyssey* the assumption follows that we are dealing with a reference to some lost poem which had been assigned to Homer.

A careful study of this matter has given me some surprising results. I shall illustrate by two writers from the classical period and two from Christian times.

In Aristophanes "the poet" generally refers to the comic poet himself, such as in *Acharnians* 633, 644, and *Knights* 509, 548, so also in other plays. Demosthenes uses this expression of Hesiod in *Or.* 19, 244, where two verses are quoted from *The Works and Days*. Sophocles is referred to as "the poet" 19, 347, since a long passage is quoted from the *Antigone*. A certain Xenocleides is given this designation in 19, 331 and in 59, 26. Oddly enough Demosthenes never refers to Homer as "the poet."

In later writers this expression is used to refer to any poet, Homer as well as the least significant. Lucian in *Nigrinus* (9) refers twice in a few lines to a certain writer of dramatic poetry as "the poet," while in *De Saltatione* (93) the same expression is used of Homer, where the *Odyssey* is quoted.

In Dio Chrysostom "the poet" is an absolutely undefined expression, since in *Or.* 36, p. 54 (Tuebner), the phrase is used of Phocylides, then soon with no indication of a change it is used of Homer. *Or.* 74, p. 255, the orator names "the poet" as author of a trochaic verse, then with no warning Homer is given the same designation and the *Iliad* is quoted. *Oration* 78, p. 285, has the words "as the poet says," then quotes three short lyric verses of a non-dactylic meter.

It is perfectly evident that the Greeks had no feeling for any one poet in the use of this phrase and that the sentence used in Harper's Dictionary under the word *Homerus* "Homer was to them 'the poet' (*ὁ ποιητής*) in a special sense" does not state the facts.

Homer was quoted more frequently than any other poet, hence he would be often called "the poet," but in proportion to the times quoted he seems to have that title no more exclusively than Hesiod or Xenocleides.

The Greeks were as impartial with their *ὁ ποιητής* as we are with the like expression in English, since it embraces all grades of versifiers.

JOHN A. SCOTT

## PUTTING TROY IN A SACK

BY FRITZ G. LANHAM

Nothing pleases me more than the constant discovery of the spell the classics exert on people who are not scholars by profession. I have recently read a poem written by a student of the University of Texas, the theme of which is the outline of the Trojan Cycle. This poem begins with the wedding of Peleus and Thetis and ends with the story of the wooden horse and the sack of Troy.

The meter differs for the different scenes and the melody fits the subject in a way to delight the reader.

Two quotations, taken almost at random, will give some idea of the style and the cleverness of the young poet.

When Paris came back with Helen he told a story about the rescue of this maid on a deserted island, and how he had found that she was also closely related to the family of Priam, "She's a cousin of mine."

King Priam just then was a very old head  
Who always thought twice,—often three times instead;  
For his noodle was gray and was known far and wide  
For a whole lot of gray that it harbored inside.  
(It was one you would readily choose in a group  
As a noodle that seldom would get in the soup.)  
And the more he reflected the less he could see  
That Helen was what she purported to be,  
And the more he suspected his son was no saint,  
But a lad with heart trouble or kindred complaint.  
For everywhere Helen would chance to appear  
It was fifty to one that young Paris was near,  
And he seemed to regard it a thing to be proved  
That she as a cousin was not far removed.  
Now Priam observed her both morning and night  
(In a manner, of course, that was proper and right)  
And he came to conclude that the maiden so meek  
By talent and training was totally Greek.  
So the notion of Priam was nipped in the bud  
That she was a daughter of one of his blood,  
For he thought from the things that he heard and he saw  
She was very much more like a daughter-in-law.

The great scene in which Achilles is told of the death of his friend, Patroclus, is thus described by the modern Texas Homer:

When Achilles was told of his follower's fate,  
It is needless to say that his sorrows were great;  
And he wept like a willow  
All over his pillow  
And buried his head like a wild armadillo  
Beneath all the sheets that he had on his bed  
And the blankets and quilts that were over them spread.

He could not have mourned more if his debtors were dead.  
 But his couch lacked the solace he sought for relief,  
 Which was, namely, a comfort to cover his grief.  
     All alone with his woes  
     He could find no repose,  
 While a pain in his heart held him fast in its throes  
 And a counterpane surged from his head to his toes.

If Mr. Lanham happens to read this *Journal* he will know how much he has pleased one reader of his book and he will also read the wish that he may long continue to associate with Homer and the Muses.

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### HOMER AND AESCHYLUS

Aristotle, (Poetics 1448b) believed that Homer wrote the *Margites* as well as the *Iliad* and *Odyssey*. He does not ascribe any other poems to Homer, and we know too little of the *Margites* to decide why he selected it for such august company. However Aristotle belonged to the epoch of erudition and criticism, when literature itself became an object of study and research, instead of a creative art. How much further back does the belief go that Homer wrote other epic poems besides those that we have?

It is often said that it goes back as far as Aeschylus,—that is, almost to 500 B.C., and a passage from Athenaeus is quoted to prove it, (Deipnosophists, viii, 347e). This passage is assumed to contain a citation of Aeschylus to the effect that his tragedies were the leavings of the Homeric banquets. We are to understand that Aeschylus spoke as a reader of the Poetics might have spoken, to the effect that the epic is *πολύμυθος*, and that any one of the plots devised by the fertility of ancient imagination was enough for the modest needs of one of the Epigoni, like himself. And since most of the known plots of Aeschylus do not come from the *Iliad* or *Odyssey*, the necessary inference is that he must have thought the whole body of the heroic epic, the so-called Cycle, to be the work of Homer.

The entire passage of Athenaeus is as follows:

"So, too, our friend Ulpian, whom with my fellow-Megalopolitan, Cercidas, we might call the Pot-Fancier, appears to me to eat nothing that becomes a man, but to watch those who are eating to see if they have passed over any spine or any piece of hard meat or gristle from the food set before them; never considering the words of the noble and illustrious Aeschylus, who said that his tragedies were *τεμάχην* of the great Homeric banquets."

If we came to this passage without Aristotle in mind, or other prejudices, should we have thought of translating *τεμάχην* by *reliquiae*, "leavings" or any other word denoting unconsidered fragments of something larger and finer? On the contrary, Ulpian who is satisfied with the crumbs of a feast is expressly contrasted with Aeschylus who was not. The *ὅτι* makes that clear, if nothing else did. The editor of the *editio princeps* saw this and substituted *ἀεὶ δ'* preferring in his easy Renaissance fashion, an accepted meaning to the reading of the mss. But those who will not follow him in that,

must give a very different sense to *τεμάχη* from that which was evidently in his mind.

And indeed we are not dependent on this passage to discover the meaning of *τεμάχη*. It is not an uncommon word. All the old Greek lexica mention it, because its meaning is more specialized than its obvious etymology indicates. Not only is there no reason to suppose that the word has an exceptional meaning here, but there is a circumstance that makes such an exceptional use practically impossible. The word occurs only a few lines before in this very passage of Athenaeus, in the phrase *τὰ μεγάλα τεμάχη*, and in a context that leaves no doubt as to its meaning. It would be curious indeed, if, in the same paragraph, the same word were twice used in wholly contrary senses.

Aeschylus, accordingly, is not speaking in humility, but in pride. The common misconception of the phrase is not only untrue to the Greek spirit, but does especial violence to the traditional figure of Aeschylus, as he appears in the *Frogs* and in later anecdotes,—a vigorous, irascible, grandiloquent and combative person. Once, indeed, he is said to have told the Delphians, who wished him to write a paean for them, that the old paean of Tynnichus would suit their purpose better. But that was not because he thought the paean of Tynnichus better than his own, but because the rude and primitive character of the old poem seemed to him better adapted to a religious festival (Porphyry, *De Abstinencia*, ii, 18, p. 30, 33). To Dante and the Renaissance, the classical poets were unapproachable models, to be revered in awe and humility. To Aeschylus, Homer was a great epic poet, just as he knew himself to be a great tragic poet.

This is demonstrably the way later Greek writers understood this story. Eustathius who wrote his Homeric lexicon in the 12th century, says so expressly. (Ad Iliadem, Ψ, 256, p. 1298, 56.)

ὅς τις αὐτοῦ τραγῳδίας τεμάχη λέγων εἶναι τῶν Ὀμήρου μεγάλων δέλτων διὰ τὸ λαμπρῶς ἀπομάττεσθαι τὰς Ὀμηρικὰς μεθόδους, ὥς ποτε ἀδικῶς ἡττήθη, ἀνατιθέναι τὴν τραγῳδίαν ἔφη χρόνῳ.

So far we have been dealing with the passage, as though it were indubitably Aeschylean. But that is not so at all. Not the words, but the substance merely, is ascribed to Aeschylus. And neither words nor substance can come from the poet himself, who, as far as we know, left no memoirs or letters. The passage must have been taken from a book written about Aeschylus. There were a number of such books. Chamaeleon, the contemporary or pupil of Theophrastus, wrote one, and Heraclides, of about the same time, wrote on the three tragedians. This particular anecdote may well have come from Chamaeleon, who is often cited by Athenaeus for stories about Aeschylus. If it does, it stands on no better footing than the legends about his habitual inebriety and about his death.

Accordingly, the phrase that has been given such significance is, at best an anecdote concerning Aeschylus, written by a rhetorician two and a half centuries after him. We have not even the *ipsissima verba* of Chamaeleon, if it was he, so that the passage cannot be a citation for lexical purposes, an illustration of the word *τεμάχη*.

Now, what is the special meaning of *τεμάχη*, to which reference has been made before? It means large slices of fish. It is explicitly stated in this

very passage of Eustathius, and still more plainly by Phrynichus, *sub voce*, that any other use of the word is improper, and that it cannot be correctly applied to meat. Perhaps an imperfect analogy is presented by the English word "steak," which standing alone suggests "beef." The English word, however, occasionally and correctly, is extended to other meats. The Greek word, apparently,—if these grammarians are accepted as authorities, ought to be confined to fish. In historical Greece, fish was the principal food of gourmets. The large fishes were the *pieces de resistance* of luxurious banquets. Athenaeus is himself one of the principal witnesses to this, although all Greek literature tells the same story. There is however one conspicuous exception. That is Homer. His heroes do not eat fish, except when driven to it by dire necessity. This great variance between Homeric custom and that of later Hellas was well-known and often commented upon. Plato speaks of it in the Republic, (iii, 404 bc). Plutarch notes it in De Iside et Osiride, (viii, 8, 3). It is hard to believe that the erudite gluttons at the table of Larnesius did not have this fact in mind. To them, consequently, the statement that Aeschylus' tragedies were the "fish-courses" of the Homeric banquet, carried the point that at the Homeric banquets Homer himself used no fish courses. This, to be sure, is rather heavy jocularly. But the Deipnosophists were not serious persons, but deplorably frivolous ones, and their jesting is apt to be of this order.

Professor Scott, (Class. Journ. xvii, pp. 303-305) first called attention to the current misconception of the words. However, even the correct rendering of *τεμάχη* does not altogether exclude the hypothesis that Aeschylus-Chamaeleon (?) ascribed the whole Cycle to "Homer." If Homer is thought of as the giver of the feast, it might be argued that he offered his guests choice bits from the food of which he himself partook. But *Θυέστου δείπνα*, "Thyestean banquets," means banquets served to Thyestes, not by him. And by analogy, *Ὁμήρου δείπνα* would mean feasts to which Homer was invited. If then, we keep in mind the probably jocose implications of the word *τεμάχη* in such a story, we may understand the passage as stating that, when all the food of the Muses, to-wit, all the myths of the various cycles, was spread before Homer, he contented himself with a limited fare, and unaccountably omitted the fish-courses, the *τεμάχη*, altogether, leaving these to be taken by later arrivals, such as Aeschylus.

MAX RADIN

UNIVERSITY OF CALIFORNIA,  
BERKELEY, CALIF.

## Current Events

[Edited by Clarence W. Gleason, Roxbury Latin School, Boston, Mass., for territory covered by the Association of New England and the Atlantic States; Daniel W. Lothman, East High School, Cleveland, Ohio, for the Middle States, west to the Mississippi River; George Howe, the University of North Carolina, Chapel Hill, North Carolina, for the Southeastern States; Walter Miller, the University of Missouri, Columbia, Mo., for the Southwestern States; and Franklin H. Potter, the University of Iowa, Iowa City, Iowa, for the territory of the Association west of the Mississippi, exclusive of Louisiana and Texas. News from the Pacific Coast may be sent to Miss Julianne A. Roller, Franklin High School, Portland, Ore., and to Mr. Walter A. Edwards, Los Angeles High School, Los Angeles, Cal. This department will present everything that is properly news—occurrences from month to month, meetings, changes in faculties, performances of various kinds, etc. All news items should be sent to the associate editors named above.]

### California

*Los Angeles.*—Friday afternoon, January 13, the Latin Club of the Los Angeles High School gave a Roman banquet in the school cafeteria. Forty-eight guests, garbed in Roman costume, sat down at the U-shaped table and were served by six *servi* chosen from the first-year class. Place-cards with the Latinized names of the guests, a menu in Latin and Latin songs helped to create the classical atmosphere. At the proper time the mixing bowl was brought in and was crowned with a garland by the *magister bibendi*, who offered a Latin invocation. The offering to the Penates was duly made and the guests were entertained by a dancing girl, a recitation from the *Aeneid* and several toasts. The gorgeous peacock which graced the board must not be forgotten. The high degree of success achieved was due to the labors of a host of committee workers under the direction of Miss McPherron and Miss Peyton, teachers in the Latin department.

In this school the Cicero class has produced a short novel with the Catilinarian conspiracy as its central theme. A committee outlined the plot and the different chapters were assigned to individual students to be worked out in detail. The young people ransacked the available authorities for local color and proper setting. The result, a very creditable production, is appearing as a serial in the *Nuntius*, the semi-monthly paper published by the students of the Latin department.

*Pasadena.*—The departments of Latin, French and Spanish of the Pasadena High School gave an entertainment on December 9 under the title "Foreign Frolics." From the Latin department a chorus of thirty boys and girls in Roman costume sang Latin songs. Then came three tableaux, Ceres bearing the horn of plenty, Cupid and Psyche, and the three Fates. The main part of the program was a play in Latin in four scenes, dealing with the assassination of Caesar. The scenery was made by the students of the department. The audience united in declaring the whole performance a most successful one.

The main feature of the Christmas program of the Classical Association of Southern California was an instructive and inspiring address upon the teaching of Latin, by Dr. Flavel Luther, for many years President of Trinity College. Professor W. D. Ward, of Occidental College, is president of the Association, and Miss Anne E. Edwards, of the Hollywood High School, Los Angeles, is secretary.

#### Colorado

*Colorado Springs.*—The Colorado College Classical Club was organized at an informal meeting of students of Greek and Latin held at the home of Professor Mierow on the evening of November 18. The proceedings on that occasion consisted of classical conundrums and games, special music by a group of girls, who sang a number of Latin songs, and the reading of an article by John Finley of the editorial staff of the New York Times on "Our Need of the Classics." For the Christmas meeting of the club the committee provided a true Yule-tide setting with Christmas tree and an open fire on the hearth; and the exercises of the evening were all in keeping with the season. Miss Lillian Sullivan read a paper on the Roman *Saturnalia* and its survivals in modern Christmas observances. Mr. John Duniway read a poem on the first Christmas day. Special music was furnished by the Girls' Mandolin Club and by Mr. Harry Taylor, who sang a medieval Christmas carol, *Dies est Laetitia*, and a Latin version of *Stille Nacht*. The entire club joined in the singing of *Adeste Fideles* and *O Abies, O Abies* and "Jingle Bells" with its musical chorus of:

*Tinniit, tinniit, tintinnabulum,  
Labimur in glacie, post mulum curtum!*

#### Massachusetts

*Greenfield.*—Miss Florence C. Allen, Head of the Latin Department in the Greenfield High School, tells of the vital interest in Latin existing among the students, which led to the planning and successful conduct of a "Roman Circus," called *Ludi Honorarii et Circenses*, by the juniors of the school, in which the seniors and sophomores took active part, the freshmen and faculty attending as guests of honor.

At the appointed hour on the tenth of December the heralds called together the assembly, after which a parade began, and, led by a band of "tuba" players, the school song was sung in Latin. Followed the offering of a sacrifice, and a hymn to Diana and Apollo. After this came the games, *Sagittariae*, *Pancratium*, *Discobulae*, chariot-racing, etc. The full and interesting description written by a sophomore who is one of the editors of the School Notes for a local paper, the Greenfield Recorder, shows clearly that the spirit of the old Roman sports had been caught by the students, although modern conditions demanded the exercise of modern ingenuity in their performance. The chariots used in the race were cleverly constructed from barrels and tricycle wheels! Members of the school, although not organized as a club, meet from time to time to sing songs in Latin; and the evening before the Christmas holidays began, twenty-five of the young people carrying lighted candles sang Christmas carols in Latin beneath the windows of the faculty.

**Cambridge.**—A joint meeting of the Classical Club of Greater Boston and the Eastern Massachusetts Section of the Classical Association of New England was held at Harvard University on Feb. 11, with the following program: A Word of Welcome, Mr. F. A. Tupper, Head Master of the Brighton High School, President of the Section; "Futuristic Farming," Miss Eva M. Sanford, Radcliffe College; (subject not announced), Miss Marion Park, Dean of Radcliffe College; "The Three Electras," Dr. F. B. Lund, Boston; "Greece of Yesterday and Today," (lantern talk), Miss Emma G. Cummings, Brimmer School, Boston; "Two recent Acquisitions: a gold libation bowl from Olympia and an Athenian terra cotta from Egypt" (lantern talk), Dr. L. D. Caskey, Boston Museum of Fine Arts.

Since the beginning of the new year two meetings of the Reading Section of the Classical Club have been held in the Classical Library of Boston University. At the first Dr. Lund gave his translation of the *Antigone*, and at the second, Professors Rice and Cameron of Boston University translated the *Phormio*.

#### **New Jersey**

**Bloomfield.**—The Northern New Jersey District Meeting of the New Jersey State Classical Association, held in the Bloomfield High School at 10 A. M., Saturday, January 14, was unusually successful. The guests were welcomed by Mr. Edgar S. Stover, Principal of the Bloomfield High School, and the Classical teachers.

The program of the meeting was as follows: Address of Welcome, Mr. George Morris, Superintendent of Schools, Bloomfield; "A Flourishing Latin Club," Miss Maude C. Gay, Latin Club and Latin Department, Bloomfield; "The Virgil Problem," Mr. George Putnam, Montclair; "By-Products of High School Latin," Miss Isabel Holmes, Summit; "Success with First Year Latin," Miss Edna White, Jersey City; "Ancient Pompeii, Its Life and Art," with lantern slides. The lecture was loaned by Dr. Perley O. Place of Syracuse University and was illustrated by slides from his own photographs. This illustrated lecture was read by Mr. Edson T. Lawrence of the Latin Department of the Bloomfield High School.

The Latin Club, under the direction of Miss Schaufler of the Manual Department, assisted in serving the elaborate luncheon, carrying out the color scheme of the club in the purple and gold decorations which included Latin menu cards designed and printed by members of the club.

**Millville.**—Miss Elizabeth S. Kates sends in the following account of a unique Latin party. "The Latin classes of the High School in Millville had a Latin party. Each class provided a number for the program, but concealed the nature of its number until the appointed evening. By parliamentary procedure, each class developed its sketch. All of the Latin used was translated by the pupils from original English compositions. The teacher's share was correction of the manuscripts and supervision of rehearsals. The classes used freely suggestions made by the *Classical Journal*. At the suggestion of a pupil, over fifty percent of all classes, except beginners, purchased copies of Hill's Vest Pocket Latin-English, English-Latin Dictionary, in order to aid translation of the sketches.

The following program, which had fifty speaking parts, created much merriment:

1. A Living Word Contest. First semester Freshmen.

Two rival lines faced each other. Each pupil had two cardboard letters of the alphabet, one in each hand. When the chairman called an English word, the pupils who held the letters needed in the Latin translation stepped in front of their lines. The side forming the word first scored a point. This contest continued for ten minutes.

2. A Mystery Story. Second semester Freshmen.

Each pupil had a list of Latin adjectives in the three degrees. The chairman had a story written in English, using the names of certain upper classmen. Before each name was a blank space. The chairman asked the group to supply adjectives, stating what gender was needed, until all the blanks were filled. He then read the story with its ludicrous combinations of names and adjectives.

3. Sketch: The Difficulties of a Teacher. First semester Sophomores.

In Latin this group presented a school scene, with different types of pupils caricatured. In spite of the rapid conversation in Latin, the acting made it easy to follow the punishment of the stupid, and the reward of the model pupils.

4. Dialogue: The Hat Sale. First semester Sophomores.

The Latin arguments of the clerk and of the fussy customer were enlivened by the grotesque hats used in the setting.

5. Farce: The Trials of the Trio. Second semester Sophomores.

This scene was written by the class in English; but in each sentence all familiar constructions, like indirect discourse, were put into Latin. The novel result, part in English, part in Latin, held the attention of the audience.

In the story, three singers are arrested and tried for disturbing the peace. This trial gives a chance for the trio to sing some popular songs in Latin.

6. Sketch: The Conspirators Before Cicero. First semester Juniors.

The class dramatized in Latin that interview between Cicero and the conspirators which is described in the Third Oration against Catiline.

7. Sketch: Are you Superstitious? Second semester Seniors.

Using the device of a sewing circle with superstitious members, the group showed the similarity between Roman and modern superstitions. This was given in English. References to current newspapers and magazines proved the modern belief in luck.

8. Sketch: Conundrums. First semester Seniors.

In a humorous recitation these pupils used the question and answer method to develop conundrums. Their originality is seen in these samples. (a) Why is the *-re* of the present infinitive like an apple? Ans.—Because it belongs on the stem. (b) Why is *fero* like the Maurice River? Ans.—Because it is irregular. (c) Why are Latin verbs like love letters? Ans.—Because they are in tense and have personal endings.

At the close of the last number all the classes joined in the Flag Salute, in Latin, and "Te cano, Patria."

**North Dakota**

According to data recently secured the enrollment in foreign languages in the Certified High Schools of North Dakota for 1918-19 and 1919-20 was as follows:

	1918-19	1919-20	Increase
Latin	2138	2528	390
French	1167	1306	139
Spanish	209	255	46
German	48	67	19
Norse	400	177	223(loss)
Total	3962	4333	371

The increase in Latin was greater than the total increase.

**Tennessee**

*Sewanee*.—The Sixteenth Annual Meeting of the Tennessee Philological Association was held at the University of the South, February 24 and 25. The papers of special interest to students of the classics were as follows: "Thucydides: A Study," J. B. Edwards, University of the South; "The Influence of Oriental Philosophy in Greek Thought," T. C. Johnson, Webb School; "Some Imitative Latin Words," E. L. Johnson, Vanderbilt University; "Famous Literary Forgeries, Both Serious and Playful, in Ancient and Modern Times," President R. S. Radford, University of Tennessee; "The Modern Greek Newspaper and the Greek Professor," by David R. Lee, University of Tennessee; "The Ideal Commonwealth in Literature," Robert C. Beale, Southwestern Presbyterian University; "Est Et Non," C. E. Little, George Peabody College for Teachers; "Roman Elements in Vergil's Aeneid," R. B. Steele, Vanderbilt University.

The list of officers of the American Philological Association elected for the ensuing year was inadvertently omitted from the account of the annual meeting in the February number of the *Journal*. The officers are as follows:

President, PROF. F. G. ALLINSON, Brown University;  
 Vice-Presidents, PROF. EDWARD K. RAND, Harvard University,  
 PROF. SAMUEL E. BASSETT, University of Vermont;  
 Secretary-Treasurer, PROF. CLARENCE P. BILL, Western Reserve University;  
 Executive Committee, (in addition to above): PROF. DUANE REED STUART,  
 Princeton University, DR. RICHARD M. GUMMERE, William  
 Penn Charter School, DEAN ROY C. FLICKINGER, North-  
 western University, PROF. GORDON J. LAING, McGill Uni-  
 versity, PROF. FRANK COLE BABBITT, Trinity College.

**In Memoriam****TRACY PECK OF YALE, 1838-1921**

Tracy Peck, born in Bristol, Conn., May 24, 1838, graduate of Yale, 1861, student at Berlin and Bonn, 1861-3, Professor of Latin at Cornell and Yale, 1871-1908, Emeritus, 1908, died suddenly on November 24 in Rome, his residence for thirteen years. His interment, for which, with character-

istic thoughtfulness, he had left precise directions some weeks before with Consul-General Keene, took place on November 28, in the Protestant Cemetery at Rome. Professor Peck first saw Italy and Rome in 1868, in Garibaldian times, and made a pilgrimage to Cicero's home, at that time no easy undertaking. In 1898, he was Director of the American School of Classical Studies in Rome, on Via Gaeta, fifteen years before its union with the American Academy of Art in the present palatial building on the Janiculum. It was my good fortune at that time to be in the School as Fellow of the Archaeological Institute of America, and I remember Director Peck for the quiet ability with which he discharged his duties, for the dignity with which he represented his profession and his country, for his devotion to learning, for his love of Rome and Italy, ancient and modern, for his broad humanity, for his humor, for his kindly sympathy and encouragement, for the hospitality of himself and his family, and for his forbearance. Since 1908, with the exception of short and infrequent visits to America, he had lived continuously at Rome. After the great earthquake of Messina in December, 1908, he became responsible for the support and education of an orphaned little girl. He was possessed to the end by the noble enthusiasm for Rome and for classical letters with which he began his long career as teacher, editor, and scholar. He studied and wrote even after the three score years and ten. In January, 1913, I heard him deliver, before the Archaeological Society at Rome, a lecture, afterward published, on the Diary of Pius II, a rare copy of which he finally obtained after many years of waiting. His enthusiasm for the Diary was still burning when I made him my last call on the Sunday before his death. Two days before it, he visited the library of the American Academy to study a large bronze of Marcus Aurelius which he had recently acquired. The frequent and finely composed letters to his daughter in America, covering the period of the war and continuing to the last, were marvels of accurate observation, breadth of interest, and appreciation, and would make interesting print for those who acknowledge Rome as their country and the city of their souls. It is a deeply impressive circumstance that this venerable New Englander and veteran lover of Rome should have come to his peaceful end at the close of Thanksgiving Day and be laid to eternal rest in Eternal Rome.

GRANT SHOWERMAN, *American Academy in Rome*

## Hints for Teachers

By B. L. Ullman, University of Iowa

The aim of this department is to furnish teachers of Latin with material which will be of direct and immediate help to them in the class-room. Teachers are requested to send questions about their teaching problems to B. L. Ullman, Iowa City, Iowa. Replies to such questions as appear to be of general interest will be answered in this department. Others will, as far as possible, be answered by mail. Teachers are also asked to send to the same address short paragraphs dealing with teaching devices, methods, and materials which they have found helpful. These will be published with due credit if they seem useful to others.

### Latin and English

The importance of famous Latin quotations and mottoes which have a vogue in English has been generally recognized in recent beginning books, which give a considerable number of them. A teacher who wishes his name withheld describes an excellent method of presenting new quotations:

I have been using a device that has worked surprisingly well, though I do not suppose it is new. I put on the assignment sheet every day something like this:

Prize translation:

*Dulce et decorum est pro patria mori.*

The pupils understand that the boy who brings in the most literary and at the same time of course accurate written translation is given a prize of five per cent addition to his grade. The element of competition stimulates interest and produces real effort which is beneficial to their English as much as to their Latin, if not more so. They enjoy hearing one another's translations, and enter into the literary discussion with unaffected zest. I think three to five minutes a day on this is well worth while. One is surprised how many points of grammar, rhetoric, history, and geography are touched on. Moreover, some of the mottoes are remembered as type sentences.

### Third Semester Latin

In answer to my inquiry in the "Hints" several teachers have expressed a high opinion of "Fabulae Faciles" as a preparation for Caesar. Mr. Alvah T. Otis, of the White Plains, New York, High School, states that in accordance with the New York syllabus they read "The Argonauts" before taking up Caesar. He continues:

After five years' experience under this syllabus I am enthusiastic over the change. I only wish that time permitted us to read all the "Fabulae Faciles" before beginning Caesar. They are extremely interesting to the youngsters (far more so than Caesar); they are most carefully written so that the syntax is graded and the same expressions repeated until they become fixed. The vocabulary and idioms are most helpful in the Caesar work.

Miss Edith M. Sanford, of the New Haven, Conn., High School, writes in a similar vein, but she has been using the book in the first year by a method of her own.

On the other hand a young teacher who tried "Fabulae Faciles" one year thinks the vocabulary a better preparation for Virgil than for Caesar. Another teacher who tried "Viri Romae" one year thought that the pupils found it more difficult than Caesar.

Granted that "Fabulae Faciles" is the best or one of the best sources of material for the third semester now available, the question arises whether something better yet may not be conceivable. It is certainly true that no substitute for Caesar in the third semester has found anything like general acceptance. Some of the desiderata in respect to the reading matter are clear: simple vocabulary, forms and syntax, careful grading, interest, valuable and varied content. When we get agreement on what we want some one will be found to provide it.

### The Value of Latin

One of the bibliographies planned for this department was on the value of Latin. Fortunately I have been saved the work of compiling it by the appearance of a "Bibliographic Monograph on the Value of the Classics," prepared by Professor G. D. Hadzsits and Mr. L. R. Harley. A copy of this excellent and exhaustive pamphlet of thirty-six pages may be obtained for ten cents from Professor G. D. Hadzsits, University of Pennsylvania, Philadelphia, Pa.

### Translation English

Mr. A. P. McKinlay, of the University of California, Southern Branch, writes:

Your columns of recent date voice the very general lament that students translate without knowing very much about the thought of the passage. I handle the problem as follows:

At the first session of the class I dictate the following outline as an approach to translation:

Read the sentence through in Latin:

I. Bracketing all subordinate clauses.

II. Underlining all main verbs.

III. Noting coordinate conjunctions with the words they connect.

IV. Noting all participles with the words they modify.

It will probably be necessary to dictate an outline for subordinate clauses: noun, adjective, adverb, with the most common introductory words.

After the preceding method of approach is fairly well in hand, I then dictate to the class outlines in sentence coherence and unity, together with some good rules for punctuation. [These outlines and rules are such as are found in English manuals.] I have the students procure duplicate sets of uniform notebooks. They thereafter write out and turn in complete translations of the lesson, usually the review. I look over a portion of the notebooks each day, enough to secure material for board work the following day. I mark errors: *U*, for unity; *C*, for coherence; *E*, for form; *Sp*, for spelling; *P*, for punctuation; *G*, for grammar; *D*, for diction; and *K*, for awkward.

The next day the sentences with the most characteristic errors are put on the board; the mistakes are identified from the outlines and corrected.

Experience has proved this method a sure cure for nonsense translations. Of course it is not necessary to go into other advantages, for they are obvious. In

college classes so much progress is made in two weeks that readers are astonished. Teachers who pretend to do any paper work at all will find this method least exacting of time and reserve force.

The following story illustrates what the method can do. A lad had finished a secondary school. He had had four years of Latin. He wanted to enter college. His teachers refused to recommend him for the examinations, for he was one of those who could never make anything but nonsense translations. The boy was in earnest. He went to his Latin instructor to get his services as coach. The instructor told him it was no use. Finally he went to his chemistry teacher and told him he had to coach him. After much persuasion the teacher yielded. Each day he assigned a passage in advance, one in oral review, and one to be written out. The boy struggled and persevered. Finally things began to clear up till at last he got the hang. Things made sense. He passed the college entrance examinations with credit.

Most teachers will balk at the amount of written work to be examined according to the above method. The method cannot help but succeed, however, at least in part, as it utilizes the best practices of the English classroom. It is well for every teacher to require an occasional written translation, at least, and to force the students to apply the rules which they have presumably learned in the English class.

### Latin and Golf

Some readers will recall the clever Latin verses on golf which Payson S. Wild (P. Sibleius Ferus) wrote some years ago for the "Line o' Type or Two" of the *Chicago Tribune*. Another golfing Latinist, one of the most famous scholars of Great Britain, W. M. Lindsay, has connected his vocation and his avocation in an amusing "Examination Paper in Golf," excerpts from which are given in the *Periodical*, an advertising medium published by the Oxford University Press. Some of the questions may be used to liven up a class or Latin club meeting. I quote a few questions:

5. (1) Inutile cingor ferrum—"I take the iron, but it's of no use."
- (2) Tres super; unus adhuc—"Three up and one to play."
- (3) Lydia, dormis—"L., you're dormy."
- In what matches were these words uttered, and by whom?
6. What criticism can you offer on Caesar's method of negotiating the Rubicon water-hazard?
7. Describe the Seven-Hill course at Rome. How far was it improved by (1) the Agger of Servius Tullius, (2) Curtius' bunker in the Forum?
8. Discuss the propriety of the following renderings:
  - (2) Permittere ventis—"To allow for the wind."
  - (5) Miscuerunt herbas et non innoxia verba—"They raised a cloud of turf and unparliamentary language."

A free copy of the *Periodical* for September, 1921, containing the above, may be obtained by writing to the Oxford University Press, 29 West 32d St., New York.

### Latin Composition

Miss Essie Hill, of the Little Rock, Ark., Senior High School, describes a method which seems to have some good features:

On the regular day for composition, the sentences are written on the board in English at the first part of the period. The better plan is to have the sentences on the board in English by the time the class assembles.

A few minutes are set aside at the first of the period for questions by the pupils in regard to any difficulties encountered in the preparation of the lesson. The sentences are then assigned to different pupils to be written in Latin. If there is not room for all at the board, let some work at their seats.

After the writing of the sentences, the pupils take their seats and look on while the work is corrected with colored crayon by two or three pupils under the supervision of the teacher, or they may correct the work by exchanging places at the board.

Then the Latin sentences are erased and individual work is done on paper at their seats. This consists of two or three sentences from the list that have been written at the board, assigned to be written in English and Latin.

The teacher may make such re-formations or combinations as she desires, usually bringing in some points that have been the subject of discussion and that need special attention.

These papers are handed in at the end of the period, and on them the succeeding lessons of this sort are written. I try to grade these papers each week and put them in the hands of the pupils the day before the day for composition, so that they may see the mistakes in their work of the week before and so not make similar mistakes for the following lesson. At the end of the month or quarter, they have all their work before them corrected and graded so that they can observe their improvement or delinquency.

The skill of the teacher will be shown in the "re-formations and combinations" mentioned above. They strike me as extremely important.

Miss Hazel Murray, of the same school, describes a method particularly suitable for small and somewhat advanced classes:

Its principal advantages are that it necessitates individual work, puts a premium on speed and accuracy, and is universally liked. The method is this: I write the sentences on separate slips of paper and send the class to the board, handing each member a slip. He writes a sentence, submits it for approval, corrects it if necessary, and exchanges his slip for another, until he has finished the assignment or the time is up. My best pupils will write fifteen sentences (my usual assignment) in the time allotted (half an hour), the poorer pupils, six or eight. There is great rivalry both for speed and accuracy and composition day seems actually to be anticipated with pleasure.

At present I am teaching composition to five Cicero classes—how this system might work in Caesar and beginning classes I cannot say, except that Miss Harvey at the Arkansas State Normal has tried it with a beginning class and likes it.

This is an excellent way of combining the advantages of individual and class instruction and of taking care of the sadly neglected superior pupils.

Miss Pullen's plan of devoting a week at a time to composition, as described in the December "Hints," is endorsed by two experienced teachers, Miss Edith M. Sanford, of the New Haven, Conn., High School, who has used it for about 15 years, and Mr. Alvah T. Otis, of the White Plains, N. Y., High School, who writes:

The idea of teaching Latin composition for a solid week in second, third and fourth year classes, to the exclusion of any other work for that week, has long been my

practice. I am glad to know that some one else has the bravery to confess to it publicly, for I have never met a teacher who does this. Even as a pupil, in a city high school, I used to criticize silently the plan of having composition "every Friday," which was the custom. There is no continuity possible after such an interval. A week is a thousand years in the life of a child. Taken this way, composition is handled enthusiastically by the pupils, and groans are always forthcoming when I announce that we return to translation for the following week.

In general, I find myself giving less and less faith to the task of "composing" in Latin. I begin to feel that the pupils who translate readily great quantities of Latin will have little difficulty with reasonable composition requirements, even though they get no great amount of practice in it. On the other hand, a pupil who never attains facility in reading does not improve his composition by ever so much practice.

The Friday composition plan mentioned above recalls the remark of a young and very earnest Latin teacher that she remembered distinctly that there was one day in every week when she wanted to die: that was "composition day."

Miss Sanford writes further:

I have found the most satisfactory method of testing the pupils' knowledge of a composition lesson to be the writing from memory of the whole lesson by each pupil in the manner of a test. I place all the English sentences on the board and the pupils write the Latin. These papers are graded the same as a test and returned to the pupils.

Mr. J. S. Fleet, of Culver Military Academy, suggests the following method:

My plan consists in assigning the grammar references which will cover the points to be mastered. The following day the shortest possible sentences, illustrating these constructions, are then given, with very limited time for the writing. These are glanced at and the difficulties that they indicated are underlined. The papers are then handed back. An explanation is made at once of these points with oral and written illustrations. This will take from ten to fifteen minutes including the dictation of two or three short sentences which are to be written by the pupils as part of the next day's assignment. When the work is brought on the following day, they pass in line by my desk, deposit their sentences and rewrite them from dictation, passing again by my desk for correction. A mark under a word to indicate an error or a circle around one to show mistaken position takes but a moment, and they return with the paper to their seats to correct the errors by writing the proper form above the word underlined. A failure to make the proper correction means a return to their seats for another attempt. If within a reasonable time the mistake is not corrected, the pupil receives an invitation to attend my "matinee performance" for the needed explanation and correction.

The result is certainly alertness, close attention, a desire for accuracy and a dependence upon themselves, which together form the basis of any success in transferring ideas to so highly an inflected language. Writing is thus a part of every day's work and the results have more than justified the method. It brings about in many cases, an apparently automatic performance in which the writing is done as rapidly and as accurately as when copying English sentences from the board. This plan is not adapted to a class of more than twelve or fifteen unless a full sixty minute

period can be utilized. Let no teacher undertake this method who is not willing to put 100% of highly concentrated energy into that ten or fifteen minute period.

### Guiding Principles

It is useful for the teacher to formulate certain general principles. Among others contributed by Mr. W. J. Buck, of the Western Military Academy, Alton, Ill., are the following:

1. Prepare and think through each day's lesson for your classes to the minutest detail.
2. Check your deductions of progress from day to day.
3. Repeat and keep on repeating the essentials: declensions, conjugations and vocabularies.
4. Impress upon your classes that Latin is essential to the study of all modern languages.
5. Conduct your recitation so that vocabulary, grammar, reading (translation), composition, points of history and interest, and derivations become an interwoven whole.
6. In your daily assignment give directions not only as to *what* preparation, but mainly as to *how* the preparation is to be made.

### Books on Caesar, Cicero, and Virgil

The following list may be supplemented from that given in the last number. The abbreviations used are the same.

#### CAESAR

- Fowler, W. W., *Julius Caesar*. P. \$2.50.  
 Dodge, T. A., *Caesar*. H. M. \$10.00.  
 Holmes, T. R., *Caesar's Conquest of Gaul*. ed. 2. O. \$9.60.  
 Holmes, T. R., *Ancient Britain and Julius Caesar*. O. \$8.40.  
 Judson, H. P., *Caesar's Army*. G. \$1.36.  
 Davis, W. S., *A Friend of Caesar*. M. \$2.00.

#### CICERO

- Boissier, G., *Cicero and His Friends*.  
 Petersson, T., *Cicero*. University of California Press. \$5.00.  
 Strachan-Davidson, J. L., *Cicero*. P. \$2.50.  
 Taylor, H., *Cicero*. ed. 2. A. C. McClurg & Co., Chicago. \$5.00.

#### VIRGIL

- Sellar, W. Y., *Poets of the Augustan Age, Virgil*. ed. 3. O. \$4.75.  
 Glover, T. R., *Virgil*, M.  
 Comparetti, D., *Virgil in the Middle Ages*. M.

## Book Reviews

*Die Kretisch-Mykenische Kultur.* BY DIEDRICH FIMMEN. Teubner: Leipzig and Berlin, 1921. Pp. VI+226, 203 illustrations.

The interesting and absorbing task of collecting, classifying and interpreting the remains of pre-Grecian civilization—commonly comprised under the term Aegean Culture—has, during the past fifteen years, fallen, in the main, to the lot of English scholars. This may be explained by the fact of the remarkable activities of the English archaeologist, Sir Arthur Evans, in his excavations conducted in Crete, and by the unusual degree of interest manifested in this branch of research by the British School at Athens. The work of this institution has been resumed and is indeed being prosecuted with fresh fervour since the termination of the war, particularly on the site of the ancient Mycenae (See the article, *Excavations at Mycenae*, by A. J. B. Wace, Director of the School, in *The Times (London) Literary Supplement*, October 13, 1921, page 660). During the current year, however, two books on the subject of Aegean civilization, of more than ordinary importance, have been published almost simultaneously in Germany. I refer to the *Alt Kreta* of Helmuth Th. Bossert and to the *Kretisch-Mykenische Kultur* of the late Diedrich Fimmen.

This posthumous work has been brought before the public under the superintendence of Georg Karo who, in a brief Foreword, sketches the career of this brilliant and promising young scholar who fell a victim to Ares just as he had completed his thirtieth year. Born in 1886, Fimmen received his early training at the Gymnasium at Wilhelmshaven. Thence he proceeded to Tübingen and Berlin, and presently to Freiburg where he studied under Thiersch, publishing in 1909 a dissertation on the subject—*Zeit und Dauer der kretisch-mykenischen Kultur* (Teubner: Leipzig, 1909). After a further period of study under Loeschcke at Bonn, Fimmen secured a travelling-fellowship which enabled him to visit Greece and Italy. On his return to Germany he was obliged to submit to his year of training in military service, but on the expiration of this term in 1912, he returned to the German Institute at Athens, where he remained as Assistant till the outbreak of the war in 1914.

Fimmen appears to have been successful as a soldier. Wounded in the second month of the war, during the fighting on the western front, he was on his recovery promoted to the rank of Lieutenant. He was presently dispatched to the eastern front, where he witnessed the defeat of the Russian armies in 1915 and their amazing revival the following summer. Being transferred from his post in Galicia in November, 1916, he joined the Austro-German force which overran Roumania. While on the march to Bucharest, he fell in action on Christmas Eve—a few months after the distinguished English archaeologist, Guy Dickins, had died of wounds received in the fighting on the Somme.

During his sojourn in Greece, Fimmen had been preparing the material for a work on Aegean culture, and he apparently devoted much of his spare

time in periods of inactivity on the Russian front and during furloughs to the completion of his labour. Before his death, a large portion of the text was in the printer's hands, and the remainder was all but ready for publication. Truly a remarkable example of devotion, under the most trying circumstances, to the claims of scholarship!

A comparison of the *Alt Kreta* of Bossert with the *Kretisch-Mykenische Kultur* reveals a striking similarity in respect to the subject matter and to the size of the volumes. There the likeness ends. The chief value of the former work lies in its fine photographic illustrations; in the latter, illustration is altogether subsidiary to text. They therefore provide excellent complements one to the other.

Manifestly, it is quite impossible, in a brief review, to present more than the merest summary of the *Kretisch-Mykenische Kultur*. The book opens with a very valuable catalogue of the "culture stations" of the pre-Greek civilization in the western Mediterranean. The lists furnished by Furtwängler and Loeschke (in *Mykenische Vasen*, 1886) and by Sir William Ridgeway (in *The Early Age of Greece*, 1901) have naturally become hopelessly out of date. Fimmen records the names of at least 240 towns, villages and islands in which some trace of the Creto-Mycenean peoples has been discovered—a truly astonishing feature in view of the fact that a generation ago the knowledge of the very existence of these races may be said to have been hidden from the world. Assisted by numerous plans and maps, the writer then proceeds to discuss such questions as the form and outlay of the Aegean city—its houses, palaces and graves. More than fifty pages are devoted to the subject of the origin, development and distribution of the pottery, while the remaining portion of this section is concerned with a variety of miscellanies which may be included under the heading, "Aegean trade and commerce."

The second part, which has to do with Aegean chronology, has obviously been evolved from the writer's earlier work on this topic. A careful examination is made of the entire question of the history of the Aegeans from Neolithic times down to the so-called sub-Mycenean. In the process, the author has occasion to discuss the problem of Egyptian chronology, to inspect the methods of Eduard Meyer and Petrie, and to introduce the Philistines in connection with the Biblical narrative. He also makes much of the not infrequent discoveries of dated Egyptian works of art in Aegean stations, and of Aegean in dated Egyptian stations. He has besides, an interesting chapter on the mutual influences exerted by Aegean and Egyptian art. The whole result of the chronological investigation is summarized in the form of a table comparing, in parallel columns, the chronologies of Egypt, Crete, the islands, the Greek mainland and the Asiatic littoral. Fimmen's system is somewhat more elaborate than those ordinarily found in the hand-books, but it is hard to escape the feeling that—in proportion to the degree of industry displayed—relatively little has been added to our knowledge in this respect. It may be noted that one misses here, as well as in the chronological table of Bossert, the convenient term "Helladic" which is now commonly in use among English archaeologists.

The whole work is scholarly in an eminent degree. All of the numerous references have (the editor says) been verified; and unfaltering accuracy

seems to have been preserved throughout, even to the extent of—that pitfall of Teutonic scholarship—correct orthography of Anglo-Saxon names.

A. D. FRASER

ALLEGHENY COLLEGE.

*Figurative Terra-Cotta Revetments in Etruria and Latium, in the VI. and V. Centuries B. C.* By E. DOUGLAS VAN BUREN. London: John Murray, Albermarle Street, W., 1921. 16 shillings, (New York; E. P. Dutton & Co.).

The name of E. Douglas Van Buren (Mrs. A. W. Van Buren) is so familiar to readers of THE CLASSICAL JOURNAL, that the appearance of a book from her pen should be most heartily welcomed. Her summaries and reviews of the latest Italian publications in this JOURNAL have filled a long-felt want with American scholars, who cannot but feel profoundly grateful to her for making accessible to them a wealth of material published in Italy, ordinarily not easily obtainable over here.

Mrs. Van Buren is by all manner of means the most competent English-speaking authority on Etruscan architectural terra-cottas and her voice is as of one having authority. This book is the result of ten years of study and travel, during which time she has seen all the specimens in the museums and collections of Europe to which she refers. She calls her book a "modest attempt at classification" and a "catalogue" (Preface, page v.); but those who know Mrs. Van Buren know that she sets entirely too low a valuation on her work. The book cannot be neglected by students of Etruscan archaeology, and will undoubtedly be used by a number of teachers as a text, to which they will refer their students.

This being the case, it would seem as though Mrs. Van Buren might have gone into more detail in discussing the chronology of these terra-cottas. This reviewer has had the pleasure of working to a slight extent in this field, and he believes that the most moot question in the study of these terra-cottas is how to date them. It would have been of considerable help to scholars to have had included in the book an essay on the work of the sixth and fifth centuries B. C., showing the criteria to be used in differentiating between the two, instead of mere bald statements that certain specimens are of the one or the other epoch. To show the unsettled condition of Etruscan chronology, it is sufficient to say that the antefixes from Caere dated by Mrs. Van Buren in the third century B. C. (see page 20 of her book), are put by Walters (*History of Ancient Pottery*, vol. II, pp. 315-16) as early as the fifth century, and by others (including this reviewer) in the fourth century B. C. Scholars need definite criteria in these matters to apply, which will keep them from going astray; and these Mrs. Van Buren has not supplied.

The arrangement of the book leaves nothing to be desired. It is divided into three headings, "Antefixae," "Akroteria," and "Friezes." In the case of the antefixes, the heading is subdivided into Divisions, which in turn are divided into Types, a rather confusing classification, but the best that can be done with so involved a subject; while the other two headings are merely divided into types, and the catalogue system employed. To this reviewer, the last

two headings are the most satisfactory parts of the book. In discussing the antefixes, it would have been very helpful to mention just how many examples of each type were known to the author, as well as stating, as she has, in what museums or collections they were situated: and it seems as if this information were worthy of being incorporated in the text, and not relegated to a footnote. If only one example is known, this should be definitely stated, in such a way as to leave no doubt in the reader's mind.

Nor is her "catalogue" quite complete. This reviewer called her attention to at least one collection in this country, that of the Johns Hopkins University in Baltimore, containing antefixes of her Divisions I, type i, I, type v (a very interesting mould, and one of the very few moulds preserved) and IV, type xviii, to which she does not refer; and there is also an example in Copenhagen of her Division II, type v, which is omitted.

One final word of criticism. This reviewer notes with surprise the use of the word "antefixae." It is, of course, a minor point, but "antefix" comes from the Latin "antefixum"; and, if a Latin plural is to be used, it would seem as though it should be "antefixa." In only two of the many works of reference consulted by this reviewer in ascertaining the correctness of this term, was "antefixae" accepted; while the best authorities, such as the Century and Oxford dictionaries, and the architectural dictionaries of Russell Sturgis and the Architectural Publication Society, reject the form "antefixae." In any case, where there is doubt, an English plural is much to be preferred.

This reviewer desires, in closing, to testify most heartily to the scholarship and industry that Mrs. Van Buren has shown. It is only because as a whole the book is so very satisfactory that he points out these items that would make it even more so. It constitutes a most welcome and real contribution to the fascinating and elusive field of Etruscan archaeology.

STEPHEN BLEECKER LUCE

BOSTON, MASSACHUSETTS.

*Classical Associations of Places in Italy.* BY FRANCES E. SABIN.

Published by the author, 405 N. Henry St., Madison, Wisconsin. Pp. 526. \$5.00 postpaid.

Every educated traveler in historic Europe, and especially in Italy, next to Greece the most historic European land, is conscious of walking in a realm of ghosts, the ghosts of far off men living their daily lives, tilling their fields, enacting laws, writing poetry, fighting battles, and generally making what we now call ancient history. Their land with its rivers and mountains and plains, their towns and cities, their monuments and tombs, their aqueducts and roads, their theaters and baths, all inextricably linked with their literature as with their lives, are still there, largely in pathetic ruins only, to remind us of that ancient life.

Arriving in any town in any part of Italy, the traveler is burdened with the sense of its historic and literary values, baffled by the consciousness of unknown or half-forgotten facts, allusions, references, and longing for some efficient guide to link up for him the historic past of the locality with its present life.

Many books attempt this task to a greater or less degree, ranging all the way from the formal guide book, that red-covered volume which identifies the tourist in every land, to the numerous special-feature helps to travel.

Whatever the virtues of these, the classical traveler will hail with delight Miss Sabin's book, which he will carry with him, if he is wise, even if he is travelling light and discarding all other books; for in these over five hundred pages he will find ready to hand the historic facts, the literary associations, the quotations from his authors, which will enrich his stay in any region of Italy and bring back the distant past most vividly to his memory. It is a library in a volume.

The book is equipped with numerous maps and illustrations, and gives in alphabetical order all the towns and historic spots of Italy which live in the Greek and Latin classics. Generous quotations from these classics are given under each geographic title, with a translation on the opposite page for those who are unfortunately unfamiliar with the original. A convenient index of places enables the reader to turn at once to any locality desired.

The publication of the book marks the completion of a task of immense difficulty, and places all classical scholars and travelers under a lasting debt to the author.

F. J. MILLER

THE UNIVERSITY OF CHICAGO

### Recent Books

Foreign books in this list may be obtained from Lemcke & Buechner, 30-32 West 27th St., New York City; G. E. Stechert & Co., 151-55 West 25th St., New York City; F. C. Stechert & Co., 29-35 West 32nd St., New York City.

*Aratus*. See *Callimachus*.

*Ausonius*, with an English translation by H. G. Evelyn White. Vol. II, with the Eucharisticus of *Paulinus Pellaus*. (Loeb Classical Library.) New York: Putnam. Pp. 367. \$2.25.

BOSSERT, H. T. *Alt-Kreta: Kunst und Kunstgewerbe im ägäischen Kulturkreise*. Berlin: Wasmuth. Pp. 66; 215 plates. 120 M.

BUSCHOR, ERNST. *Greek Vase Painting*. Translated by G. C. Richards. London: Chatto and Windus. 25s.

*Callimachus* and *Lycophron*, with an English translation by A. W. Mair; *Aratus*, with an English translation by G. R. Mair. (Loeb Classical Library.) New York: Putnam. Pp. viii+644. \$2.25.

DEFERRARI, ROY J. *A First Latin Book for Catholic Schools*. (The Catholic University Classical Series.) Washington: Catholic University Press.

FAURE, ELIE. *A History of Art*. Vol. I: Ancient Art. Translated from the French by Walter Pach. New York: Harper. Pp. xlix+306. \$6.00.

HOMER. *The Story of the Iliad*: retold by F. S. Marvin, R. J. G. Mayor, and F. M. Stawell. (The King's Treasures of Literature.) New York: Dutton. Pp. 224. \$0.70.

- HOMER. *The Odyssey*, translated by F. Caulfield. London: G. Bell. Pp. xii+412. 7s. 6d.
- LEAF, WALTER. *Little Poems from the Greek*. London: Grant Richards. Pp. 94. 5s.
- LIVINGSTONE, R. W. (ed.). *The Legacy of Greece*. Essays by Gilbert Murray, W. R. Inge, J. Burnet, Sir T. L. Heath, D'Arcy W. Thompson, Charles Singer, R. W. Livingstone, A. Toynbee, A. E. Zimmern, Percy Gardner, Sir Reginald Blomfield. Oxford: Clarendon Press. Pp. xii+424. 7s. 6d.
- Lucian*, with an English translation by A. M. Harmon, Vol. III. (Loeb Classical Library.) New York: Putnam. Pp. 491. \$2.25.
- Lycophron*. See *Callimachus*.
- Menander*. The Principal Fragments, with an English translation by Francis G. Allinson. (Loeb Classical Library.) New York: Putnam. Pp. xxxi+540. \$2.25.
- PALAMAS, KOSTES. *A Hundred Voices and Other Poems*. Translated with an introduction and notes by A. E. Phoutrides. Cambridge, Mass.: Harvard University Press. Pp. vi+227. \$2.50.
- Paulinus Pellaëus*. See *Ausonius*.
- PLOTINUS. *Psychic and Physical Treatises*, comprising the Second and Third Enneads. Translated from the Greek by Stephen MacKenna. Vol. II. London: Medici Society. Pp. vii+246. 21s.
- POWELL, L. U., and BARBER, E. A. (eds.). *New Chapters in the History of Greek Literature*. Recent discoveries in Greek poetry and prose of the fourth and following centuries B. C. Oxford: Clarendon Press. 10s. 6d.
- STOBART, JOHN CLARKE. *The Grandeur that was Rome: a survey of Roman culture and civilization*. Second edition, revised. Philadelphia: Lippincott. Pp. xxviii+351. \$7.50.
- Thucydides*, with an English translation by Charles Forster Smith. Vol. III. (Loeb Classical Library.) New York: Putnam. Pp. 375. \$2.25.
- Vergil*. The Poems of Virgil, translated by J. Rhoades. (The World's Classics.) Oxford: Clarendon Press. Pp. xii+424. 2s. 6d.